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ABSTRACT

Teachers and administrators should be able to distinguish between adequate and inadequate treatment of different ethnic groups when selecting culture-fair materials for the classroom. When selecting such materials, they should consider the following criteria: (1) validity of information (accuracy, perpetuation of stereotypes); (2) balance (comparisons of cultural values, presentation of distinctive cultural characteristics, acknowledgement of differences of social classes and values within the ethnic group); (3) unity (viewpoints concerning historical events or issues, full range of events when discussing historical events, appropriate and meaningful points); and (4) realism (no erroneous impressions, individual and group portrayal in true-to-life fashion, overall impression of the text's language, tone, and illustrations, and no literal or stilted translations). The concise discussion on curricular content presented in this booklet describe and apply these criteria from the perspectives of Native Americans, Mexican Americans, Black Americans, Chinese Americans, women, blue-collar workers, aged, non-Christians, and those having alternative life styles. (NQ)

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PERSPECTIVES ON SCHOOL PRINT MATERIALS: ETHNIC, NON-SEXIST AND OTHERS

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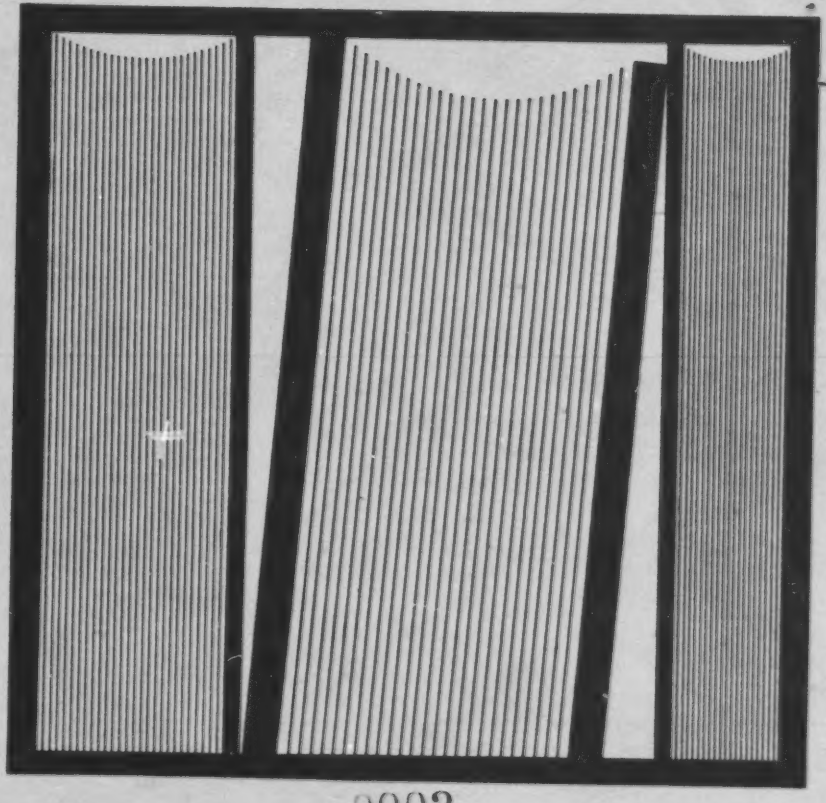

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PERSPECTIVES ON SCHOOL PRINT MATERIALS:
ETHNIC, NON-SEXIST AND OTHERS

A Handbook Developed by STRIDE - A General Assistance Center Project

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Far West Laboratory for Educational Research and Development
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PREFACE

STRIDE - Service, Training, and Research in Desegregated Education is designed to assist schools in the process of desegregation. Among its services is a series of regional conferences of which curriculum concerns and issues relating to minority and non-sexist perspectives are a major topic. In the first project year four handbooks were prepared and distributed to curriculum conference participants. The subsequent addition of the sex desegregation component to the project and a continuing interest in the content of educational materials has resulted in this expanded, single-cover edition of the four handbooks.

The willing participation by all those who contributed is greatfully acknowledged.

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CHAPTER I: INTRODUCTION

"The great thing is to live, you know--to feel,
to be conscious of one's possibilities."

---Henry James

Making a child conscious of his possibilities is, of course, a primary goal of every significant person in the child's life; surely it is as much a primary goal of teachers, counselors, and administrators as it is a primary goal of parents. Exposure to curricula, career choices, values, and life styles which will contribute not only to the actualization of the child's full potential (intellectual and social), but to the development of a positive self-concept, integrity to self and to others, and a sense of emotional well-being, are of paramount concern during each stage of his/her development.

The purpose of this handbook is to assist educators in their efforts to aid children, particularly those from minority homes. It presents concise discussions on curricular content from nine perspectives. It will be therefore, a convenient source on minority treatment issues.

Prior to the last decade, there was a dearth of curriculum materials dealing with the needs, experiences, and attitudes of children belonging to the ethnic minorities of our country. The sudden availability of books in the last years of the 1960's purporting to depict the lives of these children did little to correct this situation, for these books all too often provided unrealistic, condescending, and even fallacious depictions. The children of Euro-Americans were as badly served by this printed matter as were the children of American Indians, Mexican Americans, Afro-Americans, and Americans of Oriental descent. Guidelines for the selection and evaluation of curriculum materials, particularly textbooks, was badly needed. Hopefully they are now being provided, and will undergo a process of continual re-assessment and improvement. The eradication of myths, stereotypic representations, and biased assumptions from textbooks written about these ethnic minorities requires vigilance and much critical thought.

The handbook will provide some historical perspective relative to each group, criteria for textbook analysis, and a bibliography for further reading and resource development.

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Not only should children be aware of the life styles and experiences of each ethnic minority in our society; they also should be given realistic depictions of the lives and concerns of such groups as the elderly, blue collar workers, divorced parents who choose not to remarry, apartment dwellers who might be the children's neighbors (and who might not choose to marry at all), adopted children, the offspring of interracial marriages, foster children, and the children of non-Christian parents. Our children should come to view the working mother as a not atypical member of our society, or as a mother who, because she must work, necessarily neglects her children.

An area of particular importance is that of sexism and the stereotypic delineation of the roles, emotions, and needs of males and females in our society. Children's beliefs are formed not only by what they know to be true from their own experience, but also from what society tells them. The printed word is one of the most important ways schools use to present these beliefs. And school personnel and educational materials sometimes contradict the child's experience, and may have a more direct influence on the child than what he learns from such experience. For example, one doctor was firmly informed by her own daughter that women are nurses, men are doctors!

One unfortunate feature of stereotyping of which most people are aware, but which is seldom discussed, is that conflicting sets of stereotypes tend to recur. These conflicts generally repeat themselves in cycles due to the economic and social climate of the times. Ironically, the era of prosperity which accompanied our involvement in World War II (most civilian adults were gainfully employed, many earning large salaries in defense plants) made this a period of less hard-line racial attitudes than the years directly following the war, when servicemen were returning and job availability became a problem. In the current period of economic stress, we are witnessing a similar hardening of attitudes toward racial minorities. Its manifestation takes many forms, all of them insidious. No doubt the people responsible for this are largely unaware of the phenomenon (the projection of their insecurity and hostility upon a vulnerable group, the search for a scapegoat, etc.).

This does not obviate the necessity that educators be aware of conflicts in stereotyping, however. It is their obligation, and the obligation of parents and other community members, to watch for behavior in children which reflects the anxiety existing in the larger community, and the wish to blame minority group members for stressful conditions. All children, not only those belonging to ethnic minorities, must be protected from the psychological trauma which results from these abnormal, albeit transitory, attitudes.

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Incalculable harm is done to the child who comes to believe that he or she is somehow to blame for stressful conditions. Feelings of guilt and shame, and wishes to identify with the accuser rather than with the accused are all too frequently the unfortunate result.

Criteria for Analysis and Interpretation of School Print Materials According to Minority Perspectives

Teachers and administrators need to be able to distinguish between adequate and inadequate treatment of different ethnic groups in order to select culture-fair materials for the classroom. The following general criteria are designed to assist school personnel in such selection.

Validity of Information

a. Information is accurate.

b. Stereotypes are not perpetuated.

Balance

a. A set of values in one culture is not described in such a way as to make them appear inferior in comparision to values in another culture.

b. The distinctive cultural characteristics of an ethnic group or groups are presented in a positive and comprehensive manner.

c. Members of an ethnic group are shown as engaged in a broad range of social and professional activities, and the contributions of many elements within the group are included (e.g., most or all Chicanos are not portrayed as blue-collar or migrant workers).

d. The text acknowledges the existence of different social classes and values within the ethnic group (e.g., it is made clear that a particular individual or community presented in the text does not necessarily represent all others of the group).

Unity

a. All points of view concerning historical events or issues are included (e.g., is only the Anglo point of view emphasized? Other points of view should be emphasized as well).

b. The text presents the full range of events when discussing historical events.

c. The text includes the contribution and involvement of the ethnic group(s) at all points where it is appropriate and meaningful to do so.

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Realism

a. Erroneous impressions are not created by citing selected facts and omitting others about an ethnic group.

b. Individuals and groups are portrayed in true-to-life fashion.

c. The language of the text, its tone, and its illustrations (if any) combine to give an overall impression of recognizable people.

d. The text does not provide woodenly literal or stilted translations.

The chapters which follow describe and apply these criteria from the perspectives of four minority groups and from the perspective of women, blue-collar workers, aged, non-Christians, and those having alternative life styles.

Other minority viewpoints have not been included because of resource and space limitations. There are many minorities, each with a cultural, social, political, and economic history equally deserving of a fair, full and accurate depiction in our educational books and films. The examples and illustrative materials which are included are of sufficient range and depth to facilitate the application of criteria to other situations and contexts.

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CHAPTER II: A NATIVE AMERICAN PERSPECTIVE

"We fell into the habit of working a long time ago, when there weren't many of us, and there was a whole continent to subdue."

---Clifton Fadiman

The American Indians are more than just one of the ethnic groups in the United States. They are unique in that they are culturally the descendants of the earliest Americans. Readers, biology texts, health texts, the pictures and narrative in arithmetic books, and other classroom texts which portray the American people need to be examined to see whether American Indians are portrayed as part of the national scene in roles similar to those of other American people.

The successful implementation of recent social and legal pressures for fair treatment of all ethnic groups in American textbooks is not only a moral imperative, but a step toward the assurance that rich cultural resources will not be lost either to the ethnic peoples of this country or to posterity.

California law provides that the role and contributions of American Indians and other ethnic groups to the total development of California and the United States shall be accurately portrayed in the instructional materials used by schools in the state, and that no instructional materials shall contain any matter which reflects adversely upon persons because of their race, color, national origin, ancestry or occupation.

To this end, it is useful for educators to employ a set of guidelines by which they may analyze instructional materials to insure that they correctly reflect the roles played by the various ethnic groups.

The educator will want to keep in mind the four basic criteria by which to judge whether content on Native Americans is suitable for use in the classroom or library.

Validity of Information

Is the information factually correct? Does the author avoid simple errors of fact? Does the information lead to stereotypes, such as the notion that all American Indians are wild men?

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Unity of Information

In historical matters, are the important contributions of American Indians noted at all points where appropriate and meaningful? Are all the important and relevant facts pertaining to an historical occurrence presented?

Balance

Are the various social strata within the Indian community discussed? Is recognition given to the contributions of all elements within the community? Is there any implication that the Euro-American point of view is the only standard by which other cultures can be measured?

Realism

Is the impression made that the American Indian community is composed of numerous "types" and "personalities," that the diversity of the community is as extensive as that of any other community? Does the textbook describe people whom the reader can actually identify as recognizable? Could the characters in the book be said to actually exist in society?

Does the language used avoid literal or stilted translations that demean the way Indians talk? Does it give the impression that their communications skills were inferior? The California Indians, for example had levels of socio-political organization that are analagous to our countries and states; they had international treaties between tribes; they had elite groups whose social networks cut across many tribes -- international elites. Native American oral literature is comparable in every way to Greek mythology, Beowulf, and the Hindu Vedas. Indians developed a very rich poetic tradition. Do not these facts suggest we need to re-examine our stereotypical and narrow depictions and descriptions?

These four criteria will be defined and discussed further with respect to Native Americans in the following commentary.

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EXAMPLES AND APPLICATION OF CRITERIA

Validity of Information

The evaluation of a text for validity of information is no easy matter. Unlike scholarly monographs, textbooks rarely cite sources. The need to cover vast periods of time and action in brief chapters or books often makes it necessary to compromise between total accuracy and broad coverage. This is sometimes done by making generalizations which, because the author has attempted to communicate too much information in too few words, results in textual inaccuracies.

In order to meet the criterion of validity, the names, dates, places and information used in the descriptions of historical and current events must be factually accurate. In addition, the presentation must avoid the use of myths or stereotypes referring to any particular ethnic group.

The following types of questions will assist educators in determining the validity of textbooks that deal with the American Indian:

1. Does the information lead to stereotypes? The stereotype is particularly obstructive to the teacher's efforts to find books which give valid views of the Indian experience. The stereotype applies a set of traits to the group and assumes that all or most individuals within the group adhere to them. Thus, it disallows the possibility that individuals can differ, either from the norm or from each other.

Following are some stereotyped descriptions of Indian traits:

- "All Indians are good hunters."
- "He had a typically Indian face: broad cheekbones, a noble nose, and a very steady gaze."
- "Like most Indians, the Iroquois are silent, dignified, and quite trustworthy."
- "Like most Indians, the Apache are savage and cannot be trusted."

A stereotype usually has some basis in fact. However, it projects upon an entire group something that is true only for a few, and is consequently an invalid statement. Stereotypes are unacceptable because they misrepresent the culture by greatly restricting the range of diversity of personality traits and behavior within the group.

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2. Are generalizations true to fact? Generalizations also are usually based on some factual evidence. Because of the many ways American Indians differ from one another between tribes or nations, as well as within a single group, generalizations are apt to be made at a number of points. But they, too, can lead to conclusions which are not necessarily true.

Example: "Every tribe in the southwest had a chief."

Comment: The word "tribe" is not always accurate. It gives little information about the size or autonomy of a group, and no information about its organization. Alternatives may be "nation," "clan," "lineage," or "village." Also, the word "chief" is imprecise. In each Indian nation, the "job description" of its leaders was different, and the terminology should somehow reflect this.

Example: "All the western Indians of that valley lived in wickiups."

Comment: "Wickiup" is taken from an eastern Algonquin language and has acquired a derogatory connotation. It is not an appropriate term except with respect to the people in whose language it is used.

Example: "We are a country of immigrants."

Comment: The Indians in this country are not necessarily immigrants. The statement implies that the "nation" as we know it is composed only of those people who were involved in the migrations from Europe, Asia, and Africa during the 17th century and after. It leaves the Indian altogether out of that history, and in doing so can inflict great damage to the Indian's notion of himself and his place in American society.

3. Are Indian sources cited or recommended? An author may use as his only sources publications written by others who are not valid spokesmen for the Indian people. A reference to a book about a certain tribe may be of dubious value if the book is written at some remove from the actual experience of the tribe itself. The best texts will make use of as many sources of information as possible, especially those which derive directly from the Indian experience. Sources may include descriptions of artifacts, accounts of historical events as seen by Indians, pictorial or photographic representations of Indian life, and interviews with Indians themselves. Such primary sources of information are of great value, because they add to the overall validity of the presentation.

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4. Is the author qualified to write the book? Often, an author will not have the qualifications necessary to give an accurate account of his material. If possible, an attempt should be made to find out whether an author actually has the expertise to write about his subject.

For example, a teacher may wish to use a book by a non-Indian about the confrontation between the Chiricahua Apache nation and the Euro-Americans in the 19th century. In order to determine whether such a book is valid, the teacher should try to discover whether it is well thought of by representatives of the tribe itself, or by other authors whose work is considered valid.

For aid in these efforts, the publications of the American Indian Historical Society and the Indian Historian Press, Inc., both at 1451 Masonic Avenue, San Francisco, California 94117, are recommended as reliable. Their publication, Textbooks and the American Indian, 1970, is specifically recommended for the selection of books about the American Indian.

Unity of Information

Many writers have not presented a complete picture of the Indian's involvement in the sequence of American historical events. In fact, the Indian has been left out of history on too many occasions. A unified approach to an historical question would require that the Indian's involvement in the development of the United States be viewed from every possible angle. For instance, when only an Anglo point of view is given of government assistance to the Indian in the late 19th century, one does not learn that representatives of Indian tribes themselves participated in the development and maintenance of that assistance.

To help assure unity of information in a textbook, the educator can employ the following devices:

1. At a given point in history, is the full range of events included? An author who writes about the westward expansion of the United States might pay particular attention to the concept of manifest destiny and the acquisition of territory. If he claims to be writing a unified history of the period, however, he must include the point of view of the dispossessed tribes. An Anglo point of view would say that the move westward was a healthy, expansionist development. The Cheyenne might say, however, that it was an occasion which brought death and destruction to his land.

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The educator should attempt to make sure that such unity of information, the careful attention to the full spectrum of knowledge about particular events, is maintained in the textbooks he chooses.

2. Throughout an historical text, is the contribution and involvement of the reference group included at all points where appropriate and meaningful?

Example: It may be thought that the efforts of the government to acculturate the Indians were made without actual Indian assistance. That is, since the Indian tribes were uneducated (in the Anglo sense) and largely outside the stream of the dominant American culture, they did not have the ability to contribute to governmental policy making. A unified history, however, would be aware of the fact that Indian representatives contributed to and actually determined government policy at various times throughout the 19th and 20th centuries.

As an example, in 1869, Ely Parker, whose Iroquois name was Donehogawa, became Commissioner of the Bureau of Indian Affairs. He was an effective leader and well thought of by Indian nations themselves. He was notable for his successful efforts to eradicate rampant graft and corruption from the Bureau.

This example illustrates one occasion in history of which a unified historical text could take advantage. Parker's contributions, as well as those of other Indian officials, could enhance an author's efforts to maintain unity of information.

Balance

A balanced textbook presents a comprehensive view of the American Indian culture. Too many books have one-sided, unbalanced views of a particular culture or aspect of a culture, omitting reference to the varied social strata and contributions of a people.

A book lacks balance if it contains a strictly Euro-American point of view toward the Indian. That is, if it makes the language, customs, or behavior of the Indian appear strange and irrational when, in fact, they are merely different and not strange at all to the Indian himself, the book is unbalanced.

We suggest the following set of questions as guidelines in assessing a book for balance:

1. When the cultures are in conflict or sharp contrast, are both perspectives included?

Example: "The Indians were again on the warpath. They massacred women and children and committed other atrocities. The courageous pioneers decided to defend their threatened homes."

Comment: Primary sources behind such accounts reveal that the Indians were reacting against even worse "atrocities" and "massacres." They, too, were defending their homes. The omission of these facts, plus the use of words such as "warpath," "massacred," "atrocities," and "courageous pioneers," suggest a highly Eurocentric viewpoint. A balanced presentation is lacking.

Example: "Some of the California Indians thought nothing of eating moths and caterpillars."

Comment: In this context, the phrase "thought nothing" implies that such habits are upsetting to the writer. The act of eating moths and caterpillars, normal foods for certain California Indians, is made to appear quite odd.

Example: "The Indian has never been assimilated into mainstream society to the degree other minorities have."

Comment: The question of acculturation is a very interesting one, and the author who wishes to give a balanced view of life in America for the Indian will come to it of necessity. An author may make the mistake, however, of failing to deal with acculturation from the Indian point of view. Consequently, he may go along with the notion that Indians find learning difficult and are therefore incapable of doing well in school. He may state that because many Indians do not fit well into the dominant American culture, they are incapable of any acculturation at all. A balanced point of view would take into account the original culture from which the Indian came. Difficulties of acculturation, for instance, may be explained by elements within the Indian experience which do not easily mesh with values of the dominant culture. Balance would require that those values which are generically at variance with expectations of the majority culture be identified.

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2. Are the aspects of American-Indian life presented from more than one point of view?

Example: "Though sufficient to their daily needs, Indian cultures made no use of advanced (for that day) farming and hunting technologies."

Comment: The statement is realistic insofar as it allows that Indian agriculture and hunting were sufficient to the Indians' needs for food and shelter. It goes astray, however, when it assumes that other sorts of technology are superior because they are "advanced." Whether a society is advanced or not depends on what measure is being used. In order to maintain a balanced approach, the author might have used a term other than "advanced," and he might have gone further into his discussion of the value of Indian agriculture and hunting, as it existed.

3. Is the Indian culture presented as if it were composed of only one or two social classes, or are various social classes described?

Example: "Indians make good servants."

Comment: The statement implies that the role most suitable to the Indian is a subservient one, and that he probably enjoys that role, as well. Further, it suggests that there are few possibilities that the Indian may function well in other professions, such as medicine or the law.

4. Are contributions from all elements within the group identified (e.g., women, the aged, youth, etc.)?

Example: "All Sioux Indians were very fine hunters. They were trained from youth in every hunting technique."

Comment: The statement is unbalanced, because it does not include Sioux women, who did not hunt, yet who had a complex and very important set of functions to perform. The author might also mention the elderly Sioux men who, though beyond the age of the hunt, still performed a number of important duties within the village.

5. Are the distinctive cultural characteristics presented positively and in a comprehensive manner? The list of Indian accomplishments in diverse fields of endeavor is long, indeed. A textbook which does not look into this fact would certainly be deficient in balance. One need only mention a few of the areas of Indian accomplishment to indicate its complex nature. Tribal organization is a case in point. Some tribes had very authoritarian leadership; others were noted for their egalitarian structure. The Iroquois nation made use of the initiative, referendum, and recall, and there was suffrage for both men and women.

In medicine, certain Indian nations had sophisticated knowledge of the use of roots, herbs, and other plant life for pharmaceutical purposes, and some used anesthesia and surgery in severe cases.

In the arts, the American Indian is well known for design and handwork of jewelry, pottery, and proficiency in other crafts. There is also much documented evidence of complex forms of poetry, music, and fiction.

In architecture, Indian designs for structures are quite diverse and make use of all manner of building materials.

These few examples are intended merely to suggest the complexity of American-Indian culture. The educator who wishes to ensure the balance of information in the books at hand should check to see whether they paint a picture of the extraordinary diversity within the cultures of the American Indian.

In conclusion, a textbook about the Indian experience which has a balanced approach will present the material in such a way that Indian culture will be seen as a complete, consistent whole. If the book deals with a particular Indian group in relation to different cultures, it will show that the mores, values, and behavior of the Indian group are as diverse as those of any other.

Realism

A book is realistic if it presents a view of Indian life that actually exists. If the characters in a book about Indians are recognizable, if the world they populate is as diverse as the actual world, if the reader can perceive of the character as a real human being, performing normal tasks, the book is realistic. What is "normal," of course, will vary depending on the time and place. If a presentation is realistic, however, its tone, language, illustrations, and descriptive content will portray a set of circumstances or characters whom a representative of the group portrayed will recognize as true-to-life.

The reader must also be aware of the possibility that an author may be using actual facts to reach an erroneous conclusion. This may occur in books in which only certain facts are presented which do not give a complete view of the subject, or when a number of facts are given out of a larger context.

The following questions and examples will aid in the analysis of textbook content for realism:

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1. Does the book give an overall impression that is actually representative of the groups or individuals included within it? There are many instances in textbooks in which the actual facts presented are accurate, but nevertheless convey an unrealistic impression of the Indian experience.

Example: "Hole in the Wall departed to the Last Hunting Ground, where the Great Spirit welcomed him."

Comment: Translations from the original are often literal, and often result in language that sounds stilted, flowery, or otherwise unrealistic. If literal translation is necessary, the author should refer to the fact that such language in the original is more often than not colloquial and that a realistic translation would require a translation into colloquial English.

Example: Many Indian names have a colorful quality which derive from their literal translation into English. For example, a leader of the Santee tribe was named Little Crow, the Hawk that Hunts Walking. A Cheyenne warrior-chief was named Old Man Afraid of His Horses.

Comment: An author who wished to give a realistic impression of the nature of these two names in their native languages would want to explain that, to a Santee or a Cheyenne, the names would not have the same flowery sound. Whereas in the literal translation the names are not colloquial, to a speaker of the original language, they are.

Example: One recalls films in which an Indian leader says to an army colonel, "White man speak with forked tongue."

Comment: This sort of pidgin English is inappropriate in a textbook. It contributes to a stereotype of the Indian which is demeaning, and constitutes an inaccurate translation of the original into good, colloquial English.

Illustrations in a textbook can be of critical importance. In order to give a realistic view of the Indian experience, the illustrations should show the Indians performing a variety of tasks in many different surroundings. For instance, the traditional photographs of Indians in the 19th century reinforce the narrow, stereotypical view of the Indian as the noble savage. A realistic textbook would show many different portraits of Indians, in order to show the variety of facial characteristics, dress, etc.

2. It is clear that a particular individual or community presented in the text does not necessarily represent all others of the group? When an author writes of Crazy Horse, his description should not be taken as appropriate

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to all Oglala Sioux. Further, if he is writing generally about the Oglala, the reader should not assume that he is describing all plains Indians. No one member of a particular Indian community possesses every characteristic of the entire group.

4. Are minority and Anglo pictures presented with comparable attractiveness? Illustrations of characters in textbooks should neither glamorize nor demean the subject shown. Both sorts of illustrations are unacceptable because they do not convey a realistic impression of the actual nature of the people portrayed in the book. To insure realism, a variety of illustrations should be used, showing characters in a range of roles in everyday life.

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SUGGESTED READING

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CHAPTER III: A MEXICAN AMERICAN PERSPECTIVE

"Mañana is good enough for me."

---Lyrics of a once popular song which delineates people of Mexican descent as indolent and procrastinating.

Aside from oral communication, the printed word is currently the least expensive, the most commonly used, and, for its price, the most effective medium of instruction. Therefore, it is not surprising that books comprise approximately 75 percent of the public school's instructional materials. It is surprising, however, that analysis criteria for school books have not been carefully identified. Although much has been written about the theory of analyzing textbooks, little has been done to apply theory to practice.

As a universally used instructional medium, what school books say, imply, and/or omit is important. Social, cultural and political circumstances today no longer will allow the authors of such books to misrepresent or omit the contributions of ethnically different United States citizens in the teaching of history and culture.

The automobile, as an instrument of transportation, may in one way be compared to the school book, an instrument of learning. Legislation and the activities of consumer rights groups help protect against defective instruments of transportation (thus, defective automobiles are recalled by the manufacturer to protect lives); a defective school book however, (which may psychologically cripple its readers) is neither recalled by the writer or publisher nor adequately protested by consumer groups and/or legislators.[1]

There are many school books that have a negative effect on the self-concept of minority children in America, since these children have never been represented adequately in school texts. The reasons for this circumstance stem largely from political, ideological, and pedagogical value systems.[2] Insensitivity

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[1] Rupert Costo, writing for the American Indian Historical Press, first conceptualized this comparison in 1970.

[2] See Alfredo Castaneda's article in Beyond Compensatory Education: A New Approach to Educating Children, Dr. Glen P. Nimnicht (ed.), San Francisco, Calif.: Far West Laboratory for Educational Research and Development, 1973.

and unconcern also play a role. All too often writers, illustrators, or publishers spoil their products through a lack of sensitivity toward some group. Although school books will probably never be completely free of all biases, we can reasonably expect the elimination of the stereotype, the demeaning remark, or the tone of condescension or paternalism toward any ethnic group, culture, or history.

With support of federal and state governments, some changes have begun to occur in the quality of school textbooks. Legislative attention to civil rights has forced writers and publishers to consider more closely whether they were doing an injustice to large segments of the population. Also, the need for federal funds, requiring proof of compliance with the desegregation law, has made public school systems more concerned about the need for a variety of books depicting the history, culture, and accomplishments of minorities in America. If books are to remain the basic tool in teaching, then educators, writers, publishers, illustrators -- all those who are concerned with the quality of instructional print materials -- must be able to analyze accurately the treatment of minority people in those books.

Despite recent improvements, it is still apparent that relatively few school books pay attention to the increasingly significant numbers of United States citizens who are of Mexican descent.[3] Where Spanish-speaking peoples are mentioned, the great majority of presentations do no more than tell of the "problems" of Mexican Americans. Such information leaves the reader with an impression that is negative, one-sided, and tends to create or reinforce ethnic stereotypes. Although there are school books that focus on some positive aspects of Chicano life, few texts present comprehensive, balanced information about the Chicano's culture and heritage.[4] Careful analysis is required to determine if a given text's influence on children's attitudes toward themselves and others is positive or negative. It is especially important that school print materials support and develop a child's healthy self-concept, as well as promote a pluralistic society.

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[3] In California Schools with more than 50% minority students the Spanish surnamed constitute 60% of the student body. In schools with less than 50% of the pupils in any or all minority racial or ethnic groups, those with Spanish-surnames make up 60% of the student body.

[4] The term Chicano, Mexican-American, and Spanish-surnamed are used interchangeably throughout this handbook.

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In summary, the content of children's books is of major concern because: new laws and conditions attached to federal grants require that school districts make an effort to insure culture-fairness in their materials; many existing texts do misrepresent Chicano life and present error as fact; and this kind of misrepresentation can do psychological damage to Chicano children. Upon careful examination, it is found that even books generally considered as appropriate are woefully inadequate in their treatment of minority people, their approach to cultural pluralism, or their promotion of healthy self-concepts for ethnically different children. What alternative solutions are open to genuinely concerned educators?

A direct approach to improving the quality of school books would be to rewrite books designed for use in school systems. Although desirable, this solution does not ensure that, even if published, new materials would find their way into the classroom. A more immediate approach involves the careful analysis and evaluation of existing books to determine their appropriateness for minority children.

Many educators, parents, and citizens groups desire guidance in analyzing and selecting books. This handbook deals with one specific part of the problem; that is, the analysis and evaluation of school books for cultural fairness. It is designed specifically to alert educators to the need to analyze, evaluate, and supplement school books that deal with the Chicano, providing basic guidelines for textbook analysis. The criteria are general in nature, although specific examples are provided. The discussion of the criteria and their application is not intended to provide a comprehensive, self-contained analysis, but rather to offer a general framework to which the reader is encouraged to add his or her own research and reading in the culture under examination.

Four criteria provide a useful framework for the analysis of textbooks from an ethnic perspective:

Validity of Information

Are there simple errors of fact? Are names and dates correct, for example? Does the author make the more subtle error of organizing his facts in a way that perpetuates stereotypes, such as the myth that all Mexican Americans are fun-loving or lazy?

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Unity of Information

Does the book relate all important and relevant facts that have bearing on an historical event? For example, texts generally justify appropriation of Mexican-American lands on grounds that the boundaries were not legally defined according to Anglo-American law. The texts fail to point out that boundaries identified by Mexican Americans were legal according to the requirements of the Mexican-American culture. Are the important contributions of Mexicans, Indian, and Chicanos noted at all points where appropriate and meaningful?

Balance

Is the Chicano community presented as though it were composed of only one social class (e.g., farm laborers), or are the various social strata among Chicano groups represented? Are contributions of all elements within the group (women, the aged, youth, intellectuals, and so on) recognized? Is the book culturally one-sided? Does it imply that the highest and most rational culture is Anglo, and that Mexican and Chicano cultures are strange, inferior, or inexplicable?

Realism

Is the overall impression made that Mexican-American culture is comprised of many "types" and "personalities," all of which have their own strengths and weaknesses, which differ from one another in important ways, yet have much in common? Does the text describe people whom the reader can readily perceive as actually existing "somewhere in our society" and functioning as normal human beings?

In general, the language, tone and illustrations in textbooks and stories should all work together to help Mexican American children feel no less American than Anglo children, and contribute to their developing a sense of pride in their cultural ancestry. At the same time, such treatment will contribute to the education of children of other cultural backgrounds with respect to acquiring a greater knowledge and appreciation of the Mexican-American culture.

EXAMPLES AND APPLICATION OF CRITERIA

Validity of Information

> Many colorful festivals dot the Mexican calendar. They feature music and dance. The fun-loving Mexican people are particularly fond of dancing.[5]

At first glance, it may appear that the author is stressing positive aspects of Mexican culture by presenting an attractive image of a people that loves music, dancing, and fun. In reality, the passage perpetuates a negative, stereotyped image of the Mexican and Chicano people. The stereotype it reinforces is of a somewhat lazy people who fill their days with fun and gaiety. The stereotype is untrue; thus, the information conveyed in the example is not valid. It is also inaccurate to imply, as the passage does, that all Mexicans like to dance. As with members of other ethnic groups, some individuals are fond of dancing; others are not.

There are other familiar stereotypes of the Mexican-American and Mexican people. Indians, one of the major groups in Mexican society, may be portrayed as "silent," "noble," or even "savage." In reality, personality traits among Indians probably were not meaningfully different from those of any other group of people. With regard to being "savage," this stereotype was likely attached to Indians who acted to defend their homelands and families from those who forcibly sought to destroy them. would we, however, label those who were in comparable situations during World War II as "savage"?

Another statement that sounds positive but in reality reinforces a stereotype is this: "Mexican women are dark and beautiful." This supports a stereotype of Mexican women by suggesting that they are all of a certain physical type. It is a false image, as are all stereotypes: Mexican women do not all look alike. Mexican and Chicano men are sometimes described

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[5] This passage and the following boxed quotations are examples of the type of statements found in many textbooks.

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stereotypically as "dark-skinned and of short stature," and "good with their hands." Although as a group Chicanos are shorter than Anglos, it is important to point out there is a wide range of heights, from very short to quite tall, among individuals. There is also a wide range of skin colors--the legacy of intermingled Spanish and Indian blood. Further, although many Mexican Americans are good with their hands, many are not.

Unity of Information

> One of the most striking features of Aztec life was the possibility of its sudden termination. The Aztecs made human sacrifices that took place before thousands of onlookers at elaborate ceremonies.

The problem with some books is that they stress passages like this one, which describe the darker aspects of Mexican-Indian history, while underplaying the great cultural and scientific achievements that formed a significant part of these ancient cultures. We define this as lack of unity of information. The Mayas, for example, made outstanding achievements in the development of the calendar and in astronomy. Their astronomers could predict the revolution of Venus with an error of only one day in 6,000 years. They produced jewelry of extremely high quality, and superb wood carvings and murals. The Indians have contributed much to Mexican and Chicano culture. It is important that texts recognize these contributions. Some books simply fail to point out that the Chicano has a bicultural heritage that is both Indian and Spanish. This is a fundamental omission.

> The people who settled in Texas were being harassed by the Mexicans. The Texans were used to their American freedoms. So they organized a drive to stop their harassers. The Mexicans retaliated by sending an army to quell the rebellion. The Texans made a last stand at the Alamo. The Mexicans defeated the brave Texas settlers.

A basic requirement under unity of information is that all relevant and material aspects of Mexican-American culture and history be presented in

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texts that narrate the history of the United States. Treated in this manner, the text will help the Chicano identify with and take pride in his heritage, as well as enable the reader to acquire a truer understanding of U. S. history. The passage above falls short of these requirements in a number of ways. It implies that the only true Texans were Anglo Americans, when in fact many Mexicans settled there and considered themselves Texans. Further, there is no historical evidence of widespread harassment of Americans in Texas. It is also a distortion to imply that the conflict was simply between Americans and Mexicans. For both political and economic reasons, many settlers, both Anglo and Mexican, wanted to be free from Mexican jurisdiction. Finally, the word "brave" in the last sentence implies that right was exclusively on the side of the defenders of the Alamo.

Balance

> Ancient ways of life are still followed in Mexico's villages. Farmers cultivate their fields with old-fashioned hand implements. But these traditional farming methods are gradually being replaced by more advanced, modern ones.

The use of value-loaded terms like "ancient" and "old-fashioned" in contrast with "advanced" and "modern" can imply that traditional Mexican farmers are backward and inferior. This is an ethnocentric point of view. Things that one culture considers backward sometimes work effectively within the context of another culture, and should not be viewed as inferior. Since the text does suggest an inferior status for one aspect of Mexican culture without setting it in its proper perspective, it lacks balance.

> California's Central Valley is now one of the great agricultural regions of the world. Much of the credit for this achievement goes to the Mexican-American farmworker, who has labored long and hard to produce the fruits and vegetables that grace our table.

The above statement is all right as far as it goes, but too many texts stop there. They do not cite the contributions of Mexican Americans in other

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areas of American life. At the same time that Mexican farm laborers helped build the agricultural foundation of California and the southwest, Mexican-American lawyers, judges, politicians, and engineers made important contributions in their own areas. Books should include the contributions of all elements within Mexican-American society--the women, youth, aged, white and blue collar workers, artists, and writers. Lacking this kind of content, the texts do not meet the requirements of balance of information.

> Pepe lived in a world of relatives. His mother, father, grandmother, grandfather, aunt, and uncle all shared the same house in the barrio. When Pepe got sick, he didn't see a doctor. Instead, his mother took him to a curandero, or healer.

There are many subgroups within Chicano society. When a text focuses on one subgroup, it is necessary to point out that some Chicanos live differently. Some do live in extended families and visit curanderos. Other Chicanos live in small, nuclear families and consider curanderos to be quacks. Similarly, texts sometimes make sweeping statements like, "Mexicans take a siesta in the afternoon." The statement is too broad to be accurate. Some Mexicans take siestas; others have never participated in this custom.

Realism

It is possible to communicate unrealistic (and therefore erroneous) impressions by means of facts that are in themselves totally valid. This may occur in texts where (1) only selected facts are presented but not all relevant facts, or (2) an array of facts is presented in an inappropriate context. Realism as a criterion refers to the overall impression that is made and requires that texts portray individuals and groups as true-to-life persons, actually existing in society (past or present) and carrying on the normal tasks of daily life. What is "normal" will, of course, vary according to time and place in history; realistic treatment simply requires that the description of people and their behaviors be such that a group representative would read the text and say, "These are my people."

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> Historically, many Mexican Americans have been characterized by a passive, "what will be will be" type of philosophy. But this may be true of people of Latin descent generally, at least in the Americas, and may explain the relative lack of technological development among them.

This is an example of selected facts. It lacks realism for three reasons. First, throughout their history the spirit of the Mexicans and other Latins was one of pioneering or conquest. It was anything but passive. Second, the passage does not deal with the ways Anglo society has oppressed the Mexican American politically, educationally, and economically. Responses to this oppression, unless they go so far as violent resistance, may be interpreted as "passive." Third, the passage fails to mention other reasons that have been advanced to explain why nations reach different levels of technological attainment (factors such as natural resources, urban-rural orientation, and so on). Because the overall impression given by the passage is misleading, then, it lacks realism. It lacks validity, too.

> It is evident that Mexican Americans in our society do not hold a proportionate number of high-paying jobs. One theory suggests the reason for this is their inability to keep strict time schedules. In short, too many of them simply never do things on time.

This is an example of "facts" presented in an inappropriate context. Besides it is applying the stereotype to arrive at a "theory." The impression given is unrealistic because the passage describes a behavior pattern that characterized rural Mexico in the last century, and applies it to Mexican-Americans living in an industrialized society in the 20th century. In a technological society that runs according to work shifts and schedules, punctuality is important. Mexican Americans have made the transition to industrial ways, but the author ignores this and, therefore, the passage creates an unrealistic impression.

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Two other points that concern realism should be noted:

1. Because of the bicultural heritage of the Chicano and Mexican, the representatives of these groups include a very broad range of physical types. This fact should be reflected in a book's illustrations. To show only one body type or skin tone in illustrations is unrealistic.

2. Books should not include stilted translations from the Spanish. This literary technique can give the impression that Mexicans or Chicanos speak and behave in strange ways. In the context of their entire culture, the language is totally functional and no more or less characterized by quaintness than the language of any other people. Translations should not distort this naturalness.

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SUGGESTED READING

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Acuna, R. The story of the Mexican-Americans. New York: Litton Educational Publishing Inc., 1967.

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Gomez, D. Somos Chicanos: strangers in our own land. Boston: Beacon Press, 1973.

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McWilliams, C. North from Mexico: the Spanish-speaking people of the United States. Philadelphia: J. B. Lippincott, 1949.

Meier, M., & Rivera, F. The Chicanos, a history of Mexican Americans. New York: Hill and Wang, 1972.

Meinig, D. W. Southwest: three peoples in geographical change, 1600-1970. New York: Oxford University Press, 1971.

Moore, J. W., with Cuellar, A. Mexican Americans. Englewood Cliffs, N. J.: Prentice-Hall, 1970.

Moquin, W., & Van Doren, C. (eds.). A documentary history of the Mexican Americans. New York: Praeger, 1971.

Ortego, P., (ed.). We are Chicanos. an anthology of Mexican-American literature. New York: Washington Square Press, 1973.

Paz, O. Labyrinth of sclitude. New York: Grove Press, 1961.

Romano, V., & Octavio, J. The Anthropology and Sociology of the Mexican-Americans. El Grito, Fall 1968, (Volume II), 13-26.

Romano, V., & Octavio, J. The Historical and Intellectual Presence of Mexican-Americans. El Grito, Winter 1969, (Volume II), 32-47.

Steiner, S. La Raza: the Mexican-Americans. New York: Harper & Row, 1970.

Stoddard, E. R. Mexican Americans. New York: Random House, 1973.

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CHAPTER IV: A BLACK AMERICAN PERSPECTIVE

"My mother bore me in the southern
wild,
And I am black, but O! my soul
is white!"

---From the poem The Little Black Boy,
by Wm. Blake. Found in English
Literature Anthology used in
Los Angeles schools.

Seldom, if ever, does teacher training include important skills that can lead to more informed book selection and to better use of existing materials. This chapter will analyze potential textbooks from a perspective of cultural fairness and choose appropriate classroom materials about the black experience.

Teachers are often faced with children who actively dislike or show little interest in school. The content of textbooks has been cited as a primary cause of this problem by the California Association of School Psychologists and Psychometrists which has pointed out that the school curriculum often is not relevant or familiar to black students. According to the association, this gap between the students' experiences and the curriculum contributes to a lack of interest in school and to subsequent failure. This chapter is designed to help improve the book selection process. Specifically, it will help the reader to:

1. understand the importance of judging books for their relevance to the black experience for both black and non-black children.

2. develop skill in analyzing the written content and illustrations of books in terms of the black perspective.

Racial attitudes among children have been investigated in many experimental studies. Using a variety of techniques, school settings, and geographical locations, researchers have consistently arrived at the same conclusions.[1] Racial recognition in both black and white children appears by the third year and develops in stability and clarity from year to year. Of major significance is the preference found among black children for the color white. They frequently

[1]See bibliography for Clark and Clark (1947), Goodman (1952), Landreth and Johnson (1953), Morland (1958) and Clark (1963).

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prefer white dolls and friends. Some black children also often identify themselves as white or don't want to admit that they are black. Black children's preference for white reflects their knowledge that society prefers white people. White children, also, generally prefer white; they, too, know that society favors its white members. How children learn to see themselves is of critical concern and identifying children's learned racial attitudes raises the further question of who or what teaches children to dislike themselves or members of another race.

More than six million non-white children are learning to read and to understand the American way of life in books which omit them entirely, scarcely mention them or misrepresent them.[2] A great deal of damage is done to the black child's self-concept; but the impact of all-white books on forty million white children is equally bad. Although his light skin makes him one of the world's minorities, the white child learns from his books that he is "kingfish." There seems little chance of developing the humility so urgently needed for world cooperation so long as children are brought up on gentle doses of racism through their books.

Most school systems and administrators seem unaware that feelings of worthlessness are widespread among black children and that such feelings greatly affect their schoolwork. All too often, the very materials of education serve to lower the self-esteem of these children by totally excluding or distorting the roles of black people in American life.

With the current demand for change in textbook content, researchers have attempted to determine the specific influence of textbooks on the racial attitudes of children. One study[3] tried to determine:

1. whether racial division among children can be lessened by a study of the black man's heritage and contributions to America;
2. the influence of community contacts upon racial cleavage;
3. the degree of improvement of the black child's self-concept when he has knowledge of his heritage; and
4. the degree of improvement of the white child's self-concept through study of the black man's heritage and contributions to America.

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[2]See bibliography, Rosenfield (1968).

[3]See bibliography, Georgeoff (1968).

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Results of this research show that white and black children learn about black people and their culture without bias when exposed to material that depicts the black experience as it actually exists. Positive effects were found on the self-concept of both black and white children who studied black history and culture.

In another study,[4] two groups of white second-grade school children were used to look at the effect of curriculum materials that showed black people in a favorable light. The first group used a multi-ethnic reader which included characters from several different racial and ethnic groups, while children in the second group used regular readers which included only whites. The study clearly indicated that multi-ethnic readers resulted in a marked positive change in attitudes toward black people. These studies indicate that changes in attitude can take place in the classroom through exposure to materials directed at altering erroneous concepts.

In general, then, research results indicate that exposing young children to positive and valid materials about black people can change and enrich their attitudes. If black children are to be more self-accepting and non-black children are to understand and respect a different ethnic group, the materials made available to them need to be more closely scrutinized for ethnic relevance before use. Most texts do not provide a positive image nor do they stimulate a black child's interest with realistic and familiar settings.

The next question is how to acquire the skills that make possible a critical analysis of the available materials before selecting texts for the classroom. There are four criteria which can be applied to such analysis:

Validity of Information

Checking for validity of information means asking if the information is accurate. Does the text perpetuate historical or current myths and stereotypes, such as all blacks are lazy, content with their poverty, or subservient to whites?

Unity of Information

Unity of the information in printed materials refers to their historical content. It should be determined whether the contribution of blacks is included wherever appropriate and meaningful. For example, in a discussion of the Civil War, are all the heroes white, or is the important involvement of black people

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[4]See bibliography, Litcher and Johnson (1969).

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a part of the account? Unity of information also demands the inclusion of all points of view concerning historical events or issues, not just the prevailing Anglo perspective.

Balance

If there is to be adequate balance in the treatment of black culture, materials must include information on more than one social stratum in that culture. Are all blacks pictured as laborers, maids, or sports champions, with the same ambitions and values? Balance is achieved when a range of social and occupational activities of various strata are described and when distinctive cultural characteristics (for instance, the roles of music and art in black culture) are presented in a positive and comprehensive manner. Neither is there balance if the mannerisms of the black culture are presented as strange (and therefore inferior) to the white viewpoint.

Realism

When the criterion of realism is considered, it is necessary to examine the overall impression created by the content. It should represent the various types of black individuals or groups that actually existed in the past or can be found in society today. Further, to meet the criterion of realism, it is not enough that the content is factually accurate; it must be contextually realistic as well. The tone of the presentation, its language, and its illustrations must combine to portray people as they really are. Illustrations, for example, can give a totally unrealistic picture, although the accompanying facts may be valid. Representations in books often show a black child in the background, subservient to his white pal, or they may show his appearance unrealistically with regard to color of skin and facial features. The child should be portrayed in a true-to-life fashion.

Finally, it should be noted that no claim is made for the inclusion here of all the necessary tools for effective analysis. Hopefully, a framework is provided as a starting point in any effort to critically analyze and choose materials relevant to the black culture used in a curriculum. It will become apparent that some of the examples following could have been treated under more than one category and that certain overlaps occur.

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EXAMPLES AND APPLICATION OF CRITERIA

Validity of Information

Assessing the validity of information in printed materials means examining racial attitudes in regard to stereotypes, myths, and factual errors.

While we seem to have moved beyond the direct caricature of blacks in children's literature, we are still faced with widespread misrepresentations. Even in recent books designed to further racial harmony, ethnic attitudes may seem to enhance the image of the white American while making that of the black American seem less desirable. A major question is how well these books, primarily fiction, meet the criteria that can provide guidance to black children looking for their identity in American life and non-black children who need a realistic perspective on the contributions of blacks.

Lack of black consciousness and lack of creative ability by the author often result in a "verbal minstrel show -- whites in blackface," rather than a full expression of the range of experience of the black Americans. Too often the black child is shown as acting as a catalyst for the white child, i.e., in passive and subservient roles. The reader, then, is given reading materials that perpetuate the stereotype.

Films of the 1930s and 1940s contained many ethnic stereotypes. Fortunately, many films once perceived as "outstanding" have been withdrawn from the television market because they depicted blacks as rolling-eyed cowards or dull-witted servants. It is with these images in mind that we suggest a critical look at the nature of the stereotype in publications to insure that the information in classroom texts is valid.

A stereotype results from an oversimplified or biased way of thinking, especially about persons and social groups. (For example, the thought that an American slave was always obedient and docile is a myth. History shows that there were many slave protests and uprisings.) Stereotypes are undesirable, certainly, and create impressions quite at odds with the range of behavior so grossly lumped together. Generalizations, under almost any set of circumstances, can be challenged on one ground or another. When we generalize by putting people in categories, we do a great disservice to each. We ought, rather, to treat each person and each event individually.

Stereotypes are objectionable because of their ethnocentrism. Ethnocentrism is the belief that one's own race and culture are the standard for measurement, and thus superior to those of all other groups, and that the

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values, beliefs, and behaviors of another group are not equal to one's own. Ethnic stereotypes tend to be powerful and lasting. Another objection to stereotypes is that they suggest that people within an ethnic group have inborn and unchangeable psychological or social characteristics.

Finally, stereotypes are dangerous because, when we show that we expect a certain form of behavior, we may force someone to behave as we anticipated. For example, studies show that a child who is constantly told that he is bad is likely to act "bad." Stereotyping generally occurs in texts in two ways: either through the presentation of such limited information that a broader more accurate picture is ignored, or through the inclusion of falsely generalized material which is demeaning to the reality of the black experience or is blatantly offensive. Some common stereotyped treatments of materials include:

1. early Africans and contemporary black people depicted as savage, barbarian, or "needing to gain insight";
2. attempts to justify the inhumane treatment of black people (e.g., whites are powerless to do anything about it, or blacks need bondage for their own benefit);
3. black people depicted as being happy or content in subhuman circumstances (e.g., slavery, poverty).

Of course, some generalizations about categories of things, events, are useful. The key question is, "Does the generalization fit the facts?" Accurate generalizations are valuable in that they let us anticipate future events from past experience. Many attempts to generalize about ways people think, feel, live, work, etcl are dysfunctional, however.

Unity of Information

To examine publications for unity of information, the reader must consider whether the historical coverage includes the full range of relevant events and whether the contribution of blacks is consistently included. Certain weaknesses in materials are often compensated for by their topical and timely nature, which provides immediate identification for black children. At present, most selections offering unity of information about black history and culture are found in histories, biographies, autobiographies, and scientific materials. And even in those, the criteria for black success are often based on white values. To under-

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stand the importance of unity in selecting publications, we cannot underestimate the significance of these histories and biographies. In the past, contributions of Afro-Americans to American history have been distorted or excluded, and we will never fully know the loss of identity experienced by generations of blacks as a result--first in the deprivation of their original culture, then in the distortion of the culture forced on them. While we have only learned a part of that past, we must attempt to learn the rest in order to judge and analyze books effectively.

It is necessary to determine whether the book provides information which is historically accurate from a black perspective, including a unified presentation of:

1. specific facts that are accurate according to the period (context) in which the event took place (e.g., the Emancipation Proclamation originated out of military necessity, not as a matter of principle);

2. specific facts of the conditions under which black people live (e.g., the oppression of blacks was created and maintained by the laws and institutions of society, not by their choice or lack of desire to change).

Another aspect of unity is whether the material contains information regarding contributions of black individuals. Materials that are important include discussions of:

* black person(s) who have made contributions to their own people or the society;

* significant event(s) in the history of black people (e.g., Civil War, Harlem Renaissance, March on Washington);

* key issues in the history of black people (e.g., freedom, independence, black liberation, black power, black pride, etc.);

* methods black people used to meet objectives and work toward goals (e.g., underground railroad, sit-ins, Watts riots, demonstrations, etc.) as illustrations of their participation in and desire for social change.

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Balance

If a book is to give evidence of the beliefs and values which are truly associated with the black culture, the balance of information on all groups within the black culture must be examined. This kind of balance is conveyed when the experiences of different strata within a culture are described as real and accepted.

The failure of books to provide a variety of role models for black students indicates a lack of balance. We are concerned with the need for black and non-black children to see black people in a variety of occupational and community roles. Books which present only limited possibilities for black male and female adults in reference to occupations can fix attitudes in black students about their own career potential. This limitation will deprive the black community and society in general of needed expertise.

Community role models depicted in those books should include black persons (such as tutors, professional educators, and legal and medical assistants) who work toward eliminating some of the problems in the black community and society in general.

Another effective tool in an analysis of balance is to determine whether black people are portrayed as central or noncentral characters. Is token integration achieved merely by placing a black person in the background of an illustration, or has a sincere effort been made to recognize the contributions, achievements, and worth of black people by depicting them as key members of our society?

A balanced portrayal of the overall development and contributions of black people is achieved when a book contains examples of the following:

- The feelings of individuals or groups of black people about their activities or experiences.
- Black people's efforts to protest negative myths, exploitation, and oppression.
- The importance and worth of contributions of black Americans to society.
- Black people working together to solve problems through pooling their own resources and using each other as resources.
- Black people (individuals or as a group) having pride in themselves by demonstrating ambition, creativity, faith, making their own decisions about themselves or appreciating their own physical appearance and heritage.

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° Explicit references to black people's efforts to free themselves.

Balance is not present when there are omissions of vital dimensions. Often it is not what is said about the black character that is objectionable, but what is omitted. Neither black nor white children are given true reflections of themselves or each other in books in which either the perspective is solely of the white world or the black child submits to and endures white "superiority" and benevolence.

Thus, balance calls for the inclusion of a black perspective. Balance is enhanced if the following treatments are found in a selection:

° Color names for black and brown people are used in a positive manner.

° Black role models are described in various occupations, positions of authority, and decision making.

° Characters demonstrate pride in self, family, or group.

° Individual characters define themselves by deciding who they are, what they want, and what they must do.

° Characters solve problems by working together, asking for help, by protesting, struggling, being ambitious and creative, or by outwitting oppressors.

° Characters' feelings about situations are described, celebrations, pleasure, pain, joy, worry, etc. so as not to make them bizarre or different.

In summary, the educator should be aware of the following critical counterparts of balance in books:

° Black characters in prominent or in noncentral roles.

° Black characters in a healthy variety of household units or in stereotypical households (welfare family, matriarchal, abusive father, irresponsible or absent father).

° Black characters in positons of influence in the society or in stereotypical occupations and roles (i.e., servants, welfare, unemployed, drug pushers, etc.).

° Black characters depicted as lively and intelligent or as weak, subservient, or timid.

To work toward the inclusion of curricula materials which demonstrate this kind of balance is to help give fair representation to blacks in American life.

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Realism

The discussions of validity, unity, and balance have pointed to the need to analyze facts and accuracy of content. Realism, however, takes into account the overall tone, the general treatment of the subject matter. The vital component in considering materials for their realism lies in the possibility of error by implication despite factual accuracy. One area in which misinterpretation can occur is in illustration.

Children are aware early of the reflections of themselves in the world. With this understanding of their perceptions, concern over what they see must be raised. Since children learn to "read" pictures long before they learn to read words, what they see is an important function of a book.

High quality, color printing too often leads readers to make hasty and uncritical choices of books for children. Books sold on the strength of colorful pictures are worthwhile, but despite brilliant colors, children look for familiar details in pictures. Thus, illustrations in children's books should be more than decorative. Their purposes must be evident and their meanings clear so as to reflect the realism of the language and tone of the text.

Realism in the overall impression of a book requires that particular individuals or the community in general are presented in a true-to-life way. Materials, especially illustrations that relate to a child's day-to-day interests and familiar home environment offer a more effective and stimulating approach to individual guidance. Therefore, it is important to depict black people's contributions and participation in society realistically. Including only one racial group in a picture, and omitting another, or showing only one or two dark faces in a crowd, reinforces attitudes of racial superiority in white children and attitudes of racial inferiority in black children. Further, the mere inclusion of more black people in illustrations does not insure realism. Often illustrations do not accurately portray the physical characteristics of black people, such as broad facial features or coarse hair texture.

Reflecting the diversity of physical appearance and expression realistically increases the possibility for an individual black child to see himself represented in the material authentically. Black people can be just as expressive as any other ethnic group. It is unfortunate when illustrations depict individuals or groups as emotionless statues or as meaningless blurs. We should expect to find illustrations that enable children to become involved in the

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accompanying story. Warmth, lively expression, and the ability to exude joy joy and a celebration for living should be seen, as well as the necessary pain, concern, and effort which emerges through unhappiness, loneliness, struggle, and hard work. People should appear to have a purpose or aim; the visible images should demonstrate these facets of human experience.

Illustrations are not the only concern when examining a text for realism. The text itself often gives an unrealistic portrayal of black characters. Some common failures occur when the text tends to show that black people respond to situations in an unrealistic way, with singing, dancing, comedy, fear or submissiveness. Characters may use dialect language in a way implying that it is inferior, or they may have their problems solved by whites. In other stereotypical characterizations blacks are talked to in paternalistic or condescending ways or are referred to as mentally inferior.

Finally, close attention should be paid to the author's attitude toward the language of his characters. For example, "My father he be working" is normal, functional, and not quaint or curious in some black communities. Such language should not be treated in a demeaning fashion in the text.

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SUGGESTED READING

Student Bibliography:

Buckley, P. Okolo of Nigeria. New York: Simon & Schuster, 1962.

Well illustrated with photographs. A boy's struggle to gain an education in Africa.

Davidson, B. A guide to African history. New York: Doubleday and Co., 1965. (Zenith Books, paperback)

A general survey of the African past from earliest times to the present.

Dobler, L., & Brown, W. A. Great rulers of the African past. New York: Doubleday and Co., 1965.

The story of five African rulers and the empires they led. Contains color pictures.

Gunther, J. Meet North Africa. New York: Harper & Row, 1957.

An account of the people and geography of North Africa.

Gunther, J. Meet South Africa. New York: Harper & Row, 1958.

An account of the people and geography of South Africa.

Hughes, L. The first book of Africa. New York: Franklin Watts, 1960.

A general account of Africa's past, present, and future. Well illustrated with photographs.

Yates, E. Amos Fortune: free man. New York: E. P. Dutton and Co., 1965.

Newbury Award winner. Exciting adventure of a young African prince brought to America as a slave who later won his freedom.

Teacher Bibliography:

Bohannan, P. Africa and Africans. New York: Doubleday and Co., 1964.

Curtin, P. D. The image of Africa. Madison, Wisc.: University of Wisconsin Press, 1964.

Davidson, B. Black mother: the years of the African slave trade. Boston: Little, Brown and Co., 1961.

A good examination of the beginning of the American slave trade.

Davidson, B. African kingdoms. New York: Time Incorporated, 1966.

A good account of the ancient African kingdoms, the lost civilizations and the high cultural attainment during that period.

DuBois, W. E. B. Black folk, then and now. New York: Holt, Rinehart & Winston, 1939.

A collection of essays on the African past with emphasis on African history before and during the slave trade.

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Fage, J. D. The history of West Africa. New York: Cambridge University Press, 1964.

A scholarly treatment of this subject.

Mannix, D. P., & Cowley, M. Black cargoes: a history of the Atlantic slave trade. New York: Viking Press, 1962.

A good general account of the African slave trade.

Oliver, R., & Fage, J. D. A short history of Africa. New York: New York University Press, 1963.

A good overview of the subject.

Shinnie, M. Ancient African kingdoms. New York: St. Martins Press, 1966.

Woodson, C. G. African background outlined. Washington, D.C.: Associated Publishers, 1936.

A good general account of the culture and civilization of West Africa.

General Bibliography:

Adams, R. L. Great Negroes past and present. Chicago: Afro-Am Publishing Co., 1964.

Color drawings are excellent for display.

Bennett, L., Jr. Before the Mayflower: a history of the Negro in America. Baltimore: Penguin Books, 1966. (paperback)

Complete and readable general history from African roots to recent times.

Bontemps, A. The story of the Negro. New York: Alfred A. Knopf, Inc., 1958.

A dramatic and exciting story of black people from their ancient past to the Montgomery bus boycott.

Bontemps, A., & Conroy, J. Anyplace but here. New York: Hill and Wang, 1966.

Very good account of several famous Afro-Americans, including DuSable and Backwourth.

Butcher, M. J. The Negro in American culture. New York: Alfred Knopf, 1971.

This excellent book examines the contribution of Negroes to American literature, art, and music. It discusses the effects of general American culture on the Negro creative artist.

Cuban, L. The Negro in America. Chicago: Scott Foresman, 1964.

A collection of primary source material relating to Afro-American history.

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Franklin, J. H. From slavery to freedom. New York: Alfred A. Knopf, 1967.

Well written, scholarly, complete and historically accurate history of the Negro in America, by a leading black historian.

Frazier, E. F. The Negro in the United States. New York: Macmillan, 1957.

Scholarly and basic study by noted sociologist. Historical approach to a sociological study that emphasizes the black man's integration into American life.

Ginzberg, E., & Eichner, A. S. The troublesome presence. New York: Free Press, 1964.

Analysis of Negro-white relations from 1916 to 1964.

Herskovits, M. The myth of the Negro past. New York: Harper & Row, Inc., 1941.

Hughes, L. Famous Negro heroes of America. New York: Dodd, Mead, 1958.

Stresses the important contributions of black Americans to the exploration and colonization of the New World.

Hughes, L. The first book of Africa. New York: Franklin Watts, 1952.

An interesting beginner's study of Negro history.

Hughes, L., & Meltzer, M. A pictorial history of the Negro in America. New York: Crown Publishing Co., 1963.

Picture history of the Negro American. Shows his struggle for freedom in photographs, sketches, paintings, and cartoons.

Katz, W. L. Eyewitness: the Negro in American history. New York: Pitman, 1967.

A good general history, containing documents and pictures of Afro-American history from African backgrounds to the civil rights movement.

Litcher, J., & Johnson, D. Changes in Attitudes toward Negroes of White Elementary School Students after Use of Multi-Ethnic Readers. Journal of Educational Psychology, 1969, 60, (2), 148-152.

Logan, R. W. The Negro in the United States. Berkeley: Serendipity Books, 1957. (Anvil paperback)

Excellent short history of the Negro in America. Followed by important primary source material in Afro-American history. Particularly good for research.

Meltzer, M. In their own words. Vol. I. New York: Thomas Y. Crowell Co., 1964.

A good, if somewhat limited, collection of documents relating to blacks.

Richardson, B. Great American Negroes. New York: Thomas Y. Crowell Co., 1956.

Well written biographies of famous Afro-American men and women.

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Rosenfield, H. Books to enhance the self-image of Negro children. Washington, D.C.: Office of Education, United States Department of Health, Education and Welfare, 1968.

Saunders, R. J. The lonesome road: the story of the Negro in America. New York: Doubleday, 1958.

Chapter-length biographical sketches of famous Afro-Americans who worked toward the attainment of freedom and equality.

Stampp, K. The peculiar institution. New York: Vintage Press, 1956.

Woodson, C. G. Negro makers of history. Vol. 2. Washington, D.C.: Associated Publishers, 1958.

An accurate account of the Negro from his beginning in Africa to modern times.

Woodson, C. G., & Wesley, C. H. Negro in our history. Washington, D.C.: Associated Publishers, 1962.

A good account of the influence of Afro-Americans on American life and history.

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CHAPTER V: A CHINESE-AMERICAN PERSPECTIVE

"This is not a Chinese classroom!"

---admonition of an elementary school teacher when her students misbehaved or were noisy.

Nearly half a million people in the United States are Chinese Americans.[1] Most are American citizens born in this country. Many are second, third, and fourth generation Americans whose forefathers helped settle this land. However, because of cultural and physical differences, they are set apart and not fully accepted as Americans.

Asian Americans are frequently complimented, for example, on how beautifully they speak English. One Asian American, testifying recently before a California State Senate committee on the way minorities are portrayed in school books, received a compliment from a senator on her eloquent English. She could not resist pointing out the stereotypical implication that Chinese persons are unable to speak good English. Her spontaneous reaction to the compliment made a stronger impression then her prepared testimony, which described the deep-seated Asian American stereotypes held by even the most educated and sensitive people.

The myths about Chinese Americans are quite far from reality. Two of the most common erroneous assumptions are described below.

The Success Myth

This refers to the myth of the Chinese American's spectacular story of successful adjustment despite a century of legal and social discrimination in this country. Chinese Americans have supposedly overcome this discrimination through diligent work and are now a "model" minority. They have become successful, have "made it" as Americans. They have been totally assimilated into American society, and therefore have no problems.

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[1] 1970 census figures give 435,062 Chinese Americans. However these counts are consistently lower than actual figures because of increased immigration in the last decade estimated at 8,000 per year.

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The Proud Chinese Myth

This myth perpetuates the belief that the Chinese are a proud people. They have totally retained their marvelous civilization and culture. They like to stick to themselves and don't want to be assimilated into American society. They have an ancient culture which they consider superior. They take care of their own, and therefore they have no problems.

The Reality: Yellow Identity in Conflict

Neither myth is correct. The reality is that in recent decades Chinese Americans have been experiencing severe identity crises which are causing a growing distress in their personal lives. At first the Chinese unquestioningly identified themselves with white Americans. Jade Snow Wong wrote in her autobiography, Fifth Chinese Daughter, that, as a little girl, she felt the most beautiful woman she knew was her school teacher who had wavy blonde hair, fair skin, and blue eyes. The author was quite unaware of the implications of this obvious internalization of white American values.

Chinese who were born and educated in China and came to this country as adults are, on the whole, sure of their heritage and confident of their personal worth. Those who immigrated to the U.S. as children or adolescents, and those born in the United States, often go through periods of painful adjustment. Some carry deep-seated doubts as to who they are and what their position is in American society. While the Chinese American born in the United States usually has little or no knowledge of his root culture, he is often expected to be an expert on Chinese culture by well meaning friends who ask questions ranging from the dating of a jade or ivory carving to how to cook rice. Such questions and assumptions are embarrassing because, more often than not, the Chinese American does not know the answer. "People expect you somehow to be hard-working, responsible, an art expert, have inside knowledge of the workings of Peking and even be a good cook," says one Chinese American.

After World War I, the majority of second, third, and fourth generation Chinese Americans became totally Americanized, but were not totally assimilated or accepted as Americans. Their desire to become American and thus be fully accepted grew very strong. Much to the chagrin of their parents, many refused to eat rice, use chopsticks, touch any Chinese food, or speak Chinese, so strong was their fear of being "different" from the "American" model.

To the extent that he was bilingual and bicultural, the Chinese American was treated as different and less than American, leading to an overwhelming desire during the nineteen-forties and nineteen-fifties to become more American

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than the Americans. Chinese Americans spoke English at home and joined the Christian churches. The children played baseball and joined Girl Scouts and Boy Scouts.

The surge of ethnic awareness accompanying the civil rights movement in the nineteen-sixties led to a significant heightening of "yellow consciousness," especially among young Chinese Americans. Many, seeing the gains made by the black civil rights movement, began to feel they had been betrayed. Hadn't they been "good, law abiding citizens," and "kept their place?" But what had it done for them? In American society, they quickly learned, one had to shout loudly to be heard. The Chinese Americans, who had not hitherto voiced their problems, had to change their tactics. Some young students chose blacks as their models, sporting "Afro" hairdos and mimicking the language of "cool, man, cool." The sad part was that in imitating the black style of expression, without having lived through the black experience, they were not much better off than when they had been imitating white behavior. It would not work. Chinese Americans had to find their own identities.

In the late nineteen-sixties, as a response to urgent student demands, Asian-American ethnic studies programs sprung up at colleges throughout the country. The student rationale was as follows:

> If the Asian American is to live in a complex American society and an even more complex world, and still assert his own humanity, he must know his own cultural history as an Asian American.

The key words here are, "to know his own cultural history as an Asian American." This goes beyond the mere study of China as a mysterious country in the "Far East." Until very recently Chinese-American youngsters could not read in their textbooks anything about the role their forefathers played in the building of America and take pride in it. As with other minorities, their contributions and history were systematically left out of school books. This sin of omission has affected Asian American self-concept, one of their greatest problems. Although Asian-American history is slowly being added to texts, for the most part it is not integrated with other aspects of American history, but is simply tacked on as a separate unit. Once more, Asian Americans are set apart from mainstream America.

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The following discussion presents a set of criteria that can be used as a framework for more effective analysis of textbooks in terms of cultural fairness. The criteria include validity of information, unity of information, balance, and realism.

Validity of Information

There are two kinds of validity. First, to be valid, a book's facts must be correct. There can be no errors of historical dates or names, for example. Second, a book is invalid if it perpetuates inaccurate stereotypes, such as the "successful" and "proud" Chinese myths described earlier. Other misleading treatments to watch for include such stereotypical behavior and physical characteristics as clever, loyal, law-abiding, sneaky, hard-working, having short, squat bodies and buck teeth. There are also stereotypical Chinese American occupations (laundryman, accountant) and sex roles (exotic women, studious men).

Unity of Information

To conform to the criterion of unity of information, a book must present the full range of events when discussing historical incidents. It must also include the contribution and involvement of the ethnic group at all points where it is appropriate and meaningful. Texts often fail to discuss the full range of events when they explain Chinese-American behavior solely in terms of what the group itself "wanted" to do. For example, a book may say that Chinese Americans formed Chinatown because they wanted to stay together. The statement omits other pertinent events, such as the fact that the Chinese were driven out of many small towns and forced to settle in cities. To meet the criterion of unity, a book must also avoid any discussion of discarded customs (e.g., foot binding in ancient China or weaving the hair in queues) which might leave the impression that they are still followed today.

Balance

To be balanced, a book must acknowledge the existence of different social classes and values within an ethnic group. Also, the book must not focus so strongly on one set of values that other value systems are made to appear inferior. Things that one culture considers "different" in another culture, and therefore inferior, actually work effectively within the context of that culture. A balanced account of an ethnic group also portrays its members as engaged in a broad range of social and professional activities, and includes the contributions of all elements within the group (women, the aged, the family, and so forth). Finally, a balanced text presents positively the dis-

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tinctive cultural characteristics of the group. Books about Chinese Americans need to bring out the full range of individual differences found among Chinese Americans. Books should not describe the Chinese and China strictly from an American perspective, and should not pay the Chinese condescending compliments.

Realism

It is possible to leave an unrealistic impression with the reader by using facts that are correct. This happens when only selected facts are presented, or when facts are presented in an inappropriate context. Realism requires that the portrayal of individuals and groups be true-to-life. A book cannot present one Chinese American subculture as though it were the only one and be realistic. For example, it would be unrealistic to give the impression that all Chinese Americans live in Chinatown. Many live in suburbia and lead far different lives from those who live in urban settings. Realism is also lacking when a book contains inaccurate, literal translations that give the impression that Chinese speak in flowery language and are excessively polite. Similarly, descriptions of Chinatown that glamorize it as a tourist attraction are unrealistic.

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EXAMPLES AND APPLICATION OF CRITERIA

Validity of Information

> Like other minorities, the Chinese Americans had a difficult time at first in the United States. Then they achieved success, as can be demonstrated by statistics that show how far they have gone in educational achievements and in employment.[1]

This is an example of the invalid success myth. The passage is deceptive because "success" is measured against other minorities who have not "made it," rather than against the white majority. To discuss "success" is meaningless without mentioning "by what and whose standards success is evaluated." A quarter of Chinese Americans are still employed in food or restaurant-related work. A high percentage are technicians (engineers, dental and lab technicians), where manual dexterity and intellectual precision are important. However, few are lawyers and doctors--professions where trust is important--and even fewer are politicians, actors, and performers--professions in which appearance and image are of prime concern. There is a dearth of Chinese American artists, architects, and writers. Nor are many found in other creative but less secure professions.

The overall situation of Chinese Americans is often misrepresented by use of statistics to accentuate positive points and omit negative facts. For instance, it is true that 25% of Chinese Americans over 25 years of age have completed 4 years or more of college, as compared to 11% of all Americans. But the educational picture for the Chinese is one of extremes. In California, where most Chinese live, a high proportion have college educations, but it is

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[1] This passage, and the boxed quotations that appear on the following pages, are paraphrased or composite versions of statements actually found in textbooks. Some of these examples might also illustrate the application of one or more of the other criteria discussed in this section.

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also true that approximately 40% of both men and women have not gone beyond eighth grade. Over 16% were reported as having had no schooling at all.[2] Despite the high educational achievements of many Chinese Americans, their income level is still below that of white Americans who have less education.

> Chinese Americans have proved that they can enter any profession or occupation. Famous Chinese Americans include author Lin Yutang; Tung Dao Lee and Chen Ning Yang, both scientists who won the Nobel Prize; Cho Hao Li, a medical researcher; Dr. Ramman Chao, a scientist; architect I. M. Pei; and financier Gerald Tsai. Many Chinese Americans are active in politics. Chinese Americans can, in fact, be found in all walks of life.

The above cast of luminaries are repeatedly brought forth as examples of Chinese Americans who have been successful. This is misleading because the list fails to distinguish between Chinese nationals, first-generation Chinese Americans, and American-born Chinese. Novelist Lin Yutang is a Chinese national living in Taiwan. He is not an American, and should not be counted at all. Lin's popularity with American readers can probably be explained by the fact that his writings help to perpetuate and reinforce the stereotype of Chinese as being wise, humble, mysterious, and inscrutable.

The others are all first-generation Chinese immigrants to America. They belonged to the highly educated elite class in China and easily crossed over from the very top of one society to the peak of another. They came to the United States for advanced study and research in their fields as adults, fully aware and confident of their outstanding talents and personal worth.

It is also erroneous to say that many Chinese Americans have been active in politics. The only Chinese-American senator represents Hawaii, a state with a high proportion of Asians. The day when a Chinese-American senator can rise to represent a predominantly white state is not in the foreseeable future. Hardly any Chinese mother tells her child, "You can grow up to become president of the United States."

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2 California of Japanese, Chinese, Filipino Ancestry. State of California Department of Industrial Relations, 1965.

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Although job opportunities have improved for Chinese Americans, they are still excluded from some labor unions. In most non-Chinese restaurants, they work as busboys, kitchen helpers, and cooks rather than as waiters or bartenders. The struggle for equal job opportunities for Asian Americans is far from over.

> The Chinese Americans do not want to "lose face," which means to lose honor.

This example of the invalid proud Chinese myth is a racial stereotype. People of all races try to preserve their honor. The statement is also an archaism. It relies on an ancient, outdated custom--"saving face"--to explain present-day behavior of Chinese Americans.

> The Chinese Americans take care of their own. The benevolent societies, originally set up in Chinatown as unofficial governments, still play an important role. The leadership is elected democratically, and the societies have the power to settle disputes among Chinese.

The above statement is not only historically and factually inaccurate, it is an archaism which should not be used to portray modern Chinese communities. In the 19th century, when Chinese were rarely allowed to appear in American courts, the Chinese community had to set up their own organizations to settle disputes. Since World War II, these benevolent societies have no longer played such an important social role and have had little power to settle differences between Chinese. The societies were never intended to offer more than temporary help to needy Chinese. They helped their members by providing temporary lodging or food, and by assistance with immigration problems. Today, even such limited help is not forthcoming. Many benevolent societies simply rent out rooms, provide a gathering place for members, or hold annual picnics.

It is greatly misleading to use the societies to show that the "Chinese take care of their own." Chinatown benevolent societies have not concerned

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themselves with relevant issues of the day, and that is why they are no longer viable institutions. Young Chinese Americans are not members of benevolent societies, and officers are not democratically elected by the Chinese community. Legal battles between Chinese are now settled in American courts of law.

> Because the Chinese Americans are a proud people, their children learn about Chinese culture by attending special schools. Chinese American children also learn invaluable lessons from their parents, who maintain the traditions of family unity and honor. There are few juvenile delinquents in Chinatown.

The above statement contains errors and mistaken assumptions. Many Chinese Americans are not "proud" because they know nothing about China's great culture. While a small percentage of Chinese-American children attend Chinese language schools, the overwhelming majority of them do not and do not learn Chinese language, literature, and history. Chinese schools use mostly antiquated teaching methods and are poorly administered. Often children react negatively when forced to attend these schools after regular school is over and their non-Chinese friends can play. Attending Chinese school may make a child feel "different," and "second-class." Thus the trend and desire among parents is to influence public schools to introduce bilingual and bicultural programs which in the eyes of the youngsters carry the full force and authority of the regular school.

Authors frequently fail to understand or note the passing of ancient customs. The traditional extended Chinese family of the distant past cannot be used to explain a Chinese American phenomenon. In fact, in 20th-century China, with the spirit of progress in urban centers, the ideal of the traditional family has been replaced by the small conjugal family which stresses neither extensive kinship ties nor the perpetuation of lines of descent.

In post-World War II Chinese American communities, especially since the nineteen-sixties, family patterns have changed radically. Parents no longer have absolute control over their offspring. Chinatown parents, usually of low income level, are often "absentee parents" who are away from home much of the time working to support the family. Consequently, they are often not

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around to guide their children's development. Parents and children are frequently alienated from each other by a generation gap and a culture gap. Children who have become Americanized rebel against their parents' authoritarian methods of child-rearing. Few youngsters, if any, have the "everlasting determination not to disgrace the honor of their name" that one author believed to exist.

Unity of Information

One must look very hard to find preserved evidence of the laborious struggle experienced by the early Chinese immigrants. The fruits of over a full century of Chinese toil in the taming and building of the West are abundantly enjoyed, but due credit has not been given to the Chinese Americans and their forefathers. There is little or nothing to recall their contributions in our history books, museums, or mass media. Their accomplishments in the areas of mining, agriculture, railroad construction, industry, and science have been virtually ignored by our educational institutions. Although the Central Pacific Railroad was built mainly by the efforts of thousands of Chinese immigrants, they were not included nor recognized in the completion celebration in 1869, and they were seldom included in the hundreds of photographs documenting the great feat. At the turn of the century, there were literally hundreds of Chinese temples and gilded altars which dotted California like Spanish Missions, but now they are nearly gone, dismantled and lost to time.

Contributions of the early Chinese immigrants continue to be ignored. One example of this occurred during the recent centennial celebration and re-enactment of the completion of the "impossible railroad": the meeting of the Union Pacific and the Central (now Southern Pacific) one hundred years ago. A crowd of 20,000 had turned out for the big event. Along with the thousands of railroad buffs and devotees of Western America came many politicians. One, the principal orator, succeeded in infuriating the Chinese delegation from San Francisco by virtually ignoring the 12,000 Chinese who helped build the Central Pacific over the Sierra to Promontory, Utah.

"Who else but Americans could drill 10 tunnels in mountains 30 feet deep in snow?" he asked. "Who else but Americans could chisel through miles of solid granite?" Who else indeed--but 12,000 Chinese?

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Balance

> The Chinese diet is monotonous. Few cattle are raised in the country, so there is no milk, butter or cheese.

The above is an example of negative comparison. The key word above is "monotonous." The reader should immediately ask, "Monotonous--for whom?" China is not a dairy-producing or dairy-consuming country. Instead, Chinese have a nutritious diet of soybean products (now used widely in the United States as a filler in hamburger because of their high protein value), fish, poultry, pork, and fresh vegetables. To say that the Chinese diet is "monotonous" because it lacks milk, butter, and cheese is like saying the American diet is "monotonous" because it lacks bean sprouts and bamboo shoots.

> Sunday is a day of rest in the other countries of the world. In China, the calendar had no weeks, so there could be no day of rest on Sunday.

Although the statement is cast in the past tense, there is no indication that things have changed. The misleading impressions given the reader are that: (1) China still has an antiquated calendar, and (2) because there were no Sundays, Chinese people could not rest, and worked all week.

The old Chinese calendar divided the month into three segments of ten days each rather than four segments of seven days each. The ten-day division made more sense to the Chinese since they follow the decimal and metric systems in their measurements. Further, although the modern Chinese calendar now uses the Western model, in the present-day People's Republic of China days off are staggered and do not all fall on Sunday. This system relieves weekend congestion in department stores, theaters, parks, and so on.

The implication in the statement quoted above is that there is only one way of doing things: "our way." It does not allow the possibility that other people may have a better or more suitable system for themselves.

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east Asia, and ignore China altogether. When China is treated, the information and illustrations are hopelessly out of date and overwhelmingly negative.

Exaggerated emphasis is placed upon the large size of China and her floods, famines, and natural disasters. The image given is of "size, great size, vast, a huge land mass, the vast continent..."

The floods and droughts are illustrated by ugly photographs showing overflowing water and parched land. The impression given is that the millions of Chinese still live under constant threat of natural disaster. No mention is made of the technical achievements made in post-revolutionary China. China has not had a major flood or drought in decades.

> All through the 4,000 years of Chinese history, terrible floods, droughts, and wars recurred. These events caused great damage to the country and her people.

In discussing ancient history, also, natural disasters are overemphasized. Here, 4,000 long years of history are dismissed without mention of any technological, social, or cultural progress. Who would want to live in a country with nothing but natural calamities?

Many textbooks still use archaic pictures to illustrate modern Chinese people. Chinese are shown as brown-skinned people wearing pointed coolie hats. Such illustrations appear on book covers and are worked into the design of chapter headings.

Another tendency to watch for is the condescending compliment.

> The farmers plant seeds and grow grains on the terraces. This helps them grow more food. Isn't terrace farming a very <u>clever</u> way to use hills as farmlands?

Although the above statement may appear all right to non-Chinese, to the Chinese it is full of condescension and stereotype. The adjective "clever" is a word too often used pejoratively to describe Asians, as in, "Clever, aren't they, those Chinese?"

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> Chinese Americans have shown themselves to be loyal citizens, devoted to the laws of the United States. They proved their loyalty by fighting bravely in World War I and II, and in Korea and Vietnam. They commit very few crimes, and are a hardworking people.

Although the above statement is meant to be complimentary, its condescending tone is revealing. Over and over again Chinese Americans have had to prove their loyalty to be accepted. The statement further implies that loyalty is proven by unquestioningly obeying the laws.

The sad fact is that historically the laws of California--in the areas of immigration, civil rights, taxation, and employment--have consistently deprived Asian Americans of their rights, rather than protected them. Blind obedience to these laws without challenging their constitutionality would be foolhardy for any people. Statements such as the one above imply that Chinese Americans are like pets, to be commended for their good behavior and loyalty. The feelings of Chinese Americans who served in Vietnam were not much different from those of other Americans who served in that war. Some Chinese Americans did not consider the war to be justified, and feel patronized by authors who suggest that fighting in Vietnam proved their patriotism. The statement that Chinese Americans are hard-working and law-abiding is an overgeneralization; as large a proportion of Chinese Americans as of Anglos do not like to work hard. Further, crime and juvenile delinquency have become serious problems in American Chinatown. Books should convey the idea that Chinese Americans differ, one from another, in personality and style of social interaction.

Perceptions of the Chinese Americans are also influenced by the mental picture we have of their homeland. Inevitably, stereotyped images of Chinese Americans derive from the treatment of China in our school books.

Despite renewed American contact with China in the last few years, social studies, history, and geography books on the whole still omit the study of this country, which means they exclude a quarter of mankind. Many series of social studies readers on Asia treat only India and Japan, and perhaps South-

1981

CHAPTER VI: A NON-SEXIST PERSPECTIVE

INTRODUCTION

The need to analyze print materials in terms of the portrayal of males and females is acute. Are female children, who make up half the school population, being encouraged to explore and develop their capabilities in all avenues? Are females depicted in print materials being shown in situations that present and credit their past and current achievements? In these same materials do males exhibit sex-stereotyped emotional responses and are they only pictured in traditional activities and occupations? The California Guidelines for Evaluation of Instructional Materials puts the issue this way:

> In order to encourage the individual development of self-esteem of each child, regardless of gender, instructional materials when they portray people (or animals having identifiable human attributes), shall portray women and men, girls and boys, in a wide variety of occupational, emotional, and behavioral situations, presenting both sexes in the full range of their human potential.

To evaluate the degree of encouragement and to analyze the portrayal of females, the same four criteria previously used may be applied here as well.

Validity of Information

The depiction of females will be invalid if a characteristic or trait of one female is assigned to the entire sex. In most materials a negative trait is often depicted (such as fearfulness, passivity, or ineptness); this depiction frequently stereotypes girls as inferior, incapable, or silly. Here are two of many examples:

> The girls sat around giggling as girls always do, having a grand time just being silly.
>
> (California textbook)
>
> I'm just not smart enough to make up riddles!
>
> (mother's frustrated reply when asked by her daughter to compose a riddle in a California textbook)

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A growing number of persons have examined and rejected sex-role definitions. The traditional characterizations of persons as masculine or feminine are becoming increasingly less meaningful. What gender label should be applied to the behavior of an aggressive male who openly cries when he is sad, or to a soft-spoken female who can defend herself with physical skill and strength?

Unity of Information

To have unity, print materials focusing on the history or culture of the United States or any other nation, should include the contributions and activities of women. Many of the materials currently in use consider cultures strictly in terms of male achievements or activities. Such materials, which ignore half the population, are no longer acceptable.

Balance

A balanced presentation will place females in as equally extensive a variety of roles as males. These roles should include vocational, professional, and executive positions. They also should include the portrayal of both sexes in child care, domestic chores, all kinds of recreational and sports activities, and creative endeavors in wide-ranging fields. This range is clearly defined in the California guidelines:

1. Mentally and physically active, problem solving roles should be filled by male and female characters approximately evenly.
2. Emotions (fear, anger, aggression, excitement, or tenderness) should occur randomly among characters regardless of gender.
3. Success and failure should be distributed evenly between male and female characters.

An evaluation of material to ascertain balance should include counting the number of males and the number of females in each book, noting and comparing the activities and attitudinal expressions of each.

Realism

Realism requires that females be recognized as true-to-life individuals. also the language and illustrations, even if technically accurate, should be analyzed to insure that no derogatory and demeaning impression is left upon the student, or that women are being omitted.

EXAMPLES AND APPLICATION OF CRITERIA

Validity of Information

> She's just like a girl, she gives up.
>
> Women don't see how to deal with their problems. They seek escape in pretty baubles rather than getting down to brass tacks.
>
> Women change their minds very often.

These quotations make an individual trait characteristic of all females. Such blatant stereotyping is infrequent, but more subtle forms occur that are equally negative. Often an anthology or set of stories presents girls who are always sitting, waiting, or passively watching, while male children engage in active play around them. These images hardly present the promise of a fulfilling life for the female student. If girls in stories or readers mostly give up or fail to achieve, the female student often accepts this pattern of passivity and failure.

Concurrently, these images do not encourage the male student to value females. If a male learns from print materials that women very often change their minds, he may come to consider their opinions to be of little value.

> In the textbook series Janet and Mark, all of Janet's activities are oriented to growing up to become a mother. Mark is given several career options. Being a father is not mentioned.

The world depicted in print materials is also often a sex-segregated society, with passive females in the home, and bright, achieving males outside the home. These opposing images create of course, a two-edged sword. Where girls always fail, boys must always achieve. Consequently, the male student who fails loses his self-esteem; on the other hand, female students are rarely shown in competition or exhibiting feelings of high self-esteem.

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Women are often omitted entirely from discussions of cultures and societies, or, if discussed, the focus is on emotionalism (e.g. Carrie Nation's exploits rather than Susan B. Anthony's activities and thoughts) or on fashions and hemlines. This persepctive minimizes and tends to demean the contributions and activities of women.

For instance, the women's suffrage movement in the United States is often dismissed in a single sentence:

> Women were given the vote as a reward for their work in World War I.

This author ignores the 100-year struggle by American women to secure the vote, a struggle characterized by extensive personal and intellectual efforts of thousands of women. Perhaps because the incident is "unladylike" students are not told of women who chained themselves to the White House fences in 1919 and proposed to fill the jails of Washington, D.C., in order to dramatize the cause of women's suffrage.

Other notable omissions from United States history books are the Seneca Falls Convention (1848) and a consideration of females in the fields of science (e.g., Maria Mitchell), law (e.g., Belva Lockwood), medicine (e.g., Dr. Elizabeth Blackwell, Margaret Sanger), education (e.g., Mary Bethune, Emma Willard), the Abolitionist movement (e.g., Lucretia Mott, Harriet Tubman, Sojourner Truth, Angelina and Sarah Grimke), labor (e.g., Mother Jones), and political-social activism (e.g., Susan B. Anthony, Elizabeth Cady Stanton, Eleanor Roosevelt).

Sometimes the placement of material, tacked onto the end of a chapter or unit, gives the impression that women were less important than men in a historical setting. For instance, a discussion of Mayan culture concludes with this comment: "There are some indications that women played an important role at the religious centers." Despite this apparent acknowledgment of women's importance in religion, the author fails to define their roles. The book omitted discussion of women in any other aspect of Mayan society.

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In some societies (e.g., Islamic), women's public roles have been limited by social and religious custom. But study has shown that the activities of females in these societies, though conducted in private, are equally diverse and interesting and should be included and explored in any description of the culture.

Some societies have limited women's lives by law. In the 19th century, American women were considered the legal property of their husbands and had no rights to own property or goods. They also were prohibited from entering colleges and graduate schools until the mid or late 19th century. All such restrictions should be examined for their influence on the development of the individual woman. The unfair and unequal treatment afforded women -- and their reactions to that treatment -- should be discussed. Any imbalance or inequality should be interpreted in light of present day standards.

Sometimes, factual information needs further explanation to avoid conveying misleading impressions:

> When World War II ended, most of the women who had done traditionally male work left their jobs.

This author has ignored the circumstances behind the change in the labor market after World War II and implies a voluntary compliance on the part of the women who stopped working. The statement should read: "When World War II ended, most of the women who had done traditionally male work left their jobs although a Department of Labor study discovered that the great majority wanted to continue working."

Balance

Recent studies in California and New Jersey have revealed that current elementary school readers refer to males and females on a ratio of 5 to 2. The implied message in such a ratio is that females' activities are not interesting enough to capture the reader's attention. Further analysis of reading habits, however, reveals that it is actually the activities assigned to most of these girls that are dull, not the girls themselves. Boys do read Astrid Lindgren's Pippi Longstocking and Frank L. Baum's The Wizard of Oz, which feature active, initiating females. The imbalance can be remedied by

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the inclusion of females performing interesting activities or facing and overcoming challenges and difficulties.

Print materials should not restrict the career aspirations of girls by rarely depicting women working outside the home or by limiting their occupations to secretary, telephone operator, nurse, teacher, and stewardess. The fantasies and dreams of young people for their own future should not be sex-stereotyped. Women's occupational positions should include a variety of vocations including executive and professional roles.

Also important is that employed women be viewed affirmatively. Too often an author will imply that women who work outside the home are unhappy, tired, or bad mothers.

> Despite difficulties, the working mother somehow manages to give her children a good upbringing.

At first glance, this statement seems to be an acknowledgement of a positive situation, but the author is actually reinforcing the stereotype that mothers who work outside the home are tempted to slight their children, while "good" mothers who stay at home do not. The employed mother is often the scapegoat for her children's intellectual and social problems. In one story a child's reading difficulties are blamed on his mother's job.

An evaluation of balance can easily be made by counting the number of adult males and females in a book and noting their vocations. Compare the lists to insure a balanced presentation. An activity considered appropriate to a female, such as cooking or playing with dolls, should be balanced by non-traditional activities such as mountain climbing or playing baseball. A boy could be pictured reading, or playing house; a man could be described seeking help to solve a problem.

The rationale for this kind of balance is to avoid presentation of roles and activities based upon sex. These roles often force conformity at the expense of the full and healthy development of the individual according to talents and desires. Boys sometimes need to cry, despite the frequently repeated admonition: "Big boys don't cry."

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> We expect more of girls than of boys. Women's task is to teach them gentleness and courtesy and love and kindness.
>
> (Advice from a father to his daughter)
>
> Accept the fact that this is a man's world and learn how to play the game gracefully.

It is not suggested that these comments be rewritten or removed from libraries, only that they be balanced by ones that offer a more realistic portrayal of females in society.

Math problems repeatedly present traditional activities:

> Nancy needs to make two batches of cookies for the Bake Sale. Help her double her recipe.
>
> John wants to build a fence of 2" stakes to extend 20 feet. How many stakes should he buy?

Grammar books abound with this kind of statement:

> John ran for class president last year.
>
> Frank will take a wife.
>
> Mary will make a good wife.
>
> Carrie put the pitcher on the table.
>
> Ann wants to become a secretary.

Publishers could add that "Maria took first prize in the track meet." or that George read a long story to his children."

Realism

Often an author will omit identification of a woman by name:

> George Washington married a wealthy widow. He was happy.
>
> Carlos Garcia and his wife moved to Sacramento.

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For all intents and purposes, these two women are identified only as additions to their husbands. A student who perhaps wishes to do further research on Martha Custis Washington has no specific reference for her. Even more demeaning is this statement: "The pioneer and his wife, children, and cattle moved West." Here the women is treated as a possession. It should be noted that she, too, was a pioneer whose bravery, ingenuity, and character were as essential to the success of the journey and of the homesteading as were her husband's. A more realistic statement could read: "The pioneer family led their family across the Rockies."

Which Road For the Black Man? [Unit Title]
History shows few men as versatile as Ben Franklin.
The scientific advances of man in the 20th century have been amazing.

The reader usually assumes that man refers to males, unless one or more obvious examples of females are included. In the above examples, is man used to include both men and women? Sometimes it is used to exclude women. Perhaps because authors are willing to let man stand for people in general, they often let the deeds and experiences of people in general be attributed to men. The unit: "Which Road For the Black Man?" discusses black males: Martin Luther King, Eldridge Cleaver, and Andrew Young, but omits black women, despite the prominence of many modern black women such as Shirley Chisholm, Florence Kennedy, and Barbara Jordan.

I'm glad she isn't a golden-haired princess. She's almost as good as a boy.
Beautiful, soft-spoken, and well-bread, Elizabeth Pinckney was nevertheless able to manage a plantation successfully.

These two statements reveal that women and men are to be judged by different standards. Elizabeth Pinckney's achievement is being judged in reference to a stereotyped woman who is not expected to be competent. Ms. Pinckney is noted as the exception to the rule which states that most women are not capable.

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If the sex is reversed: "Handsome, soft-spoken, and well-bred, George Pickney was nevertheless able to manage a plantation successfully," the absurdity of the evaluation of Elizabeth Pinckney is revealed. In addition, the practice of mentioning a male exclusively by last name (Pinckney) and a woman by first name (Elizabeth) should be avoided. References to both males and females in the same material should be consistent.

Marie Curie, the woman scientist, won two Nobel Prizes.
The lady plumber arrived shortly.

The implication of the addition of "woman" and "lady" is that a woman who performs these jobs or achieves publicity needs a special definition to set her apart from her less competent sisters. No one feels the need to write "Albert Einstein, the man scientist or "The gentleman plumber."

Women currently make up 40% of the workforce and this percentage will increase, according to the United States Department of Labor (1974). Nine out of ten girls in school today will work for extended periods of time during their lives. They will perform in practically every vocation. Yet career terminology often implies that women are not participants in certain vocations. All terms in print materials should now become consistent with the new Federal occupational terminology. For instance, mailman is changed to mail carriers; salesman becomes sales person; Congressmen becomes members of Congress. Print materials should be carefully analyzed to insure the realistic portrayal of the present and future roles of women in all areas of our society.

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SUGGESTED READING

Adult References

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0072

CHAPTER VII: EVALUATING PRINT MATERIALS FROM THE PERSPECTIVE OF BLUE COLLAR WORKERS, AGED, NON-CHRISTIANS, AND ALTERNATIVE LIFE-STYLES

Introduction

The educational system not only defines reality for children, it also defines the kinds of human beings and life styles it values. Too often both print and media tend to portray only one kind of human being and one kind of life style: the white, Anglo-Saxon, middle-class, suburban, two parent, two child (older brother, younger sister) family. The husband is a white-collar worker, the wife is a housewife. They are Christians, at least to the extent that they celebrate Christmas and Easter. And they are young, under forty.

This life style and this kind of human being are held up to our children as the only desirable ones. E.L. Konigsburg, the well-known children's author, said that as a child she had never felt her own existence to be validated because she had never read about a child whose life was like her own. She added that if she could have read about her own kind of life, she might have felt that the world approved it, that it was a valued one.

Too many of our children are not getting this validation from their reading material and viewing experiences. The child whose father works in a garage instead of an office, the child who has eight or nine brothers and sisters, or none at all, the child whose family does not celebrate Christmas, sees that his/her life is not the one held up as an example, and therefore as a model.

And what of the children whose lives do happen to fit the example? Should they grow up thinking not only that this pattern is ideal, but that it is the only one? Does this belief equip them for a life in a complex world? Surely they too need to see other kinds of people and other kinds of lives.

The long-range solution depends on moving the publishers to introduce new materials, both print and audio-visual. Hopefully, these new materials will consist of greatly enriched cultural content, not just the removal of "objectionable" material. Most of the errors today are not of commission, but of omission. You will seldom find a statement like, "He's nothing but a useless old man." The deficiencies are not in what is said, but in what is not said--in the ignoring of non-Christian holidays, the silence about the millions of older people, the dismissal of the woman's suffrage movement in a paragraph.

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Textbooks can present strong opinions. Some characters portrayed can be without attractive characteristics. Strong opinions, however, should be balanced by opposite opinions, and attractive and unattractive characteristics should not be assigned on the basis of membership in a group defined by age, race, sex, religion, or economic status and lifestyle.

The Blue Collar Worker

Textbooks tend to ignore the blue-collar worker. He and she are shadowy figures hovering in the background, there to serve the businessmen and professionals who are the important characters. The adult male central character is almost always white-collar. Jane may buy a candy bar from the grocery clerk and watch a policeman direct traffic, but her father is a businessman. Background women workers appear only as teachers, secretaries, and nurses. They are always "Miss," never "Mrs." Married women do not work. "Mother" is shown wearing an apron, and is never shown outside the home.

In most high school literature books, the "good" father and the other "good" males are white-collar workers. The "bad" ones, those who drink or are lazy or don't understand their children are blue-collar workers. "Good" mothers don't work unless they are widows.

In stories and articles at all levels, college attendance resulting in white-collar work is seen as the only goal for men, motherhood is the only one for women. There is almost no material discussing the kinds of non-professional work for both men and women.

Social studies texts give little space to the working class, either past or present. Descriptions of how people lived during each historical period are descriptions of the lives of the middle or upper classes. Seldom is there adequate coverage of the lives of working people. Nor is there acknowledgment of the many inequities that still exist--inequities based on race, class, and sex. Sample sentences follow:

Validity

By separating out service workers (janitors, policemen, and beauticians are examples of low paid, unskilled, or semi-skilled workers not included) in the U.S. Bureau of Labor Statistics finds that "white-collar workers now outnumber blue-collar workers". When service workers are counted, however, blue collar workers form the largest group.

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Unity

"The young man who is looking forward to a career realizes that top grades are necessary for admission to a good college." This statement says several things: 1) only men have careers, and 2) all careers require college attendance. This is neither realistic nor helpful in a society in which many people do not go to college and in which most women work outside the home. Would it not be preferable to say: "The young man or woman has a wide variety of work to choose from. Some kinds of work require college, some an apprenticeship, and some require on-the-job-training.

Balance

"Successive waves of immigrants desparately seeking jobs flocked to this country." This sentence suggests that these "waves" intruded into and disrupted the economy here. It does not convey the idea that most came because they were encouraged to do so, nor that they were simply human beings like us.

Realism

Does the material describe the part that labor played in the growth of our country? The California Education Code 9240 (c) states that instructional material shall accurately portray "the role and contribution of the entrepreneur and labor in the total development of California and of the United States." Our print material tends to give full attention to the role of the entrepreneur, but to give short shrift to that of labor. And since so much of this country's labor has always been done by ethnic minorities, this omission is a variety of racism.

Instructional materials that accurately and fully depict the lives, past and present, or working people are thus an essential part of ethnically and sexually balanced material.

The Aged

There is a much higher proportion of old people today than a generation ago. It is predicted that the average life span will continue to increase, which means that twenty years from now we will have many millions more. But as the number of old people increases in society, their number decreases in print materials.

There has been an outpouring of books and magazine and newspaper articles discussing the aged, their changing role in society, and their emotional, physical and financial needs.

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None of this popular concern about the aged has reached the print material we provide for our children. Social studies texts seldom discuss the needs and wants of this increasing number of old people. There are far fewer old people in stories now than there were twenty years ago. Dick and Jane had grandparents. They have disappeared along with the other textbook grandparents. Textbook families now almost never have any member over thirty. The few older people who do appear in stories are portrayed as unhappy, unpleasant, and dependent.

Our criteria applied to material from textbooks follows:

Validity

"Older people today have the financial protection both of Social Security and of guaranteed health care." This statement is simply not true. A more valid statement would reflect that social security benefits are often inadequate, and in addition many old people are not eligible for them. Many for example, have generally accrued little, if any retirement benefits. (Twice as many black aged respondents in a recent study [Kent, et al., 1971] as white received Old Age Assistance benefits seemingly resulting from a smaller Social Security Allotment. Thus, large numbers of aged blacks are forced to retire to being Old Age Assistance recipients to climax a life time of social and economic indignities).

All to often there is an insufficient use of medical services, such as less frequent visits to physicians by aged poor. This infrequent use of doctors is, of course, not a reflection of better health for older people. Their usually meagre economic resources tend to give a lower priority to needed medical services even under Medicare, since some cannot pay the deductible before free care is provided. Other reasons mentioned as possibly accounting for low use of medical services are the scarcity of convenient neighborhood physicians. As many of today's older persons spent most of their lives working at either manual or semi-skilled labor, it can be expected that the incidence of chronic and cardiovascular disease occurs frequently among them. Our system of health services requiring hospital care at very high costs places these people in very unfortunate circumstances.

Finally, our guaranteed health care does not give full coverage. Consequently, thousands of old people living at or below the poverty level do not receive medical care. Elderly persons of all ethnic groups are affected by this.

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Unity

The behavior of some old people is presented as if it were typical of all old people. For example, one series of elementary readers had a number of stories about "The Foolish Old Man and the Foolish Old Woman." These were the only stories involving old people. Other stories are about "little" old men and "little" old women. The term "little" is often applied to older people and implies not only physical smallness, but also lack of importance.

Balance

Here is a sentence from one social studies book describing an American Indian culture: "The old men's judgment is respected in spite of their age." This expresses the cultural bias of the writer. The author is saying that in his culture, the judgment of the aged is seldom valued. In the culture he is describing, it would be more accurate to say that the judgment of the old is valued because of their age, not in spite of it. A balanced presentation would reflect the role of aged in such a way as to contribute to a full understanding of how cultural patterns evolve and are maintained in the culture under study.

Realism

This refers to the overall impression of the material. Does it delineate the concerns about older people, and, if so, does it indicate that they have attributes and problems peculiar to their group, but that, in addition, they are as diverse and valuable as is any other sector of our society?

Non-Christian Groups

Ours is a world of many, many religions. Yet, children reading only the print materials which our schools supply, must reach the conclusion that there is really only one--Christianity. The Christianity portrayed, of course, is vague and non-denominational, never recognizably Catholic or Baptist or Unitarian. But non-Christian beliefs are largely ignored.

Children might learn that there are a few people in far off places, in different parts of the world, who do have different beliefs, but they are given the impression that these primitive people are being rapidly converted.

The United States, especially, is seen as an entirely Christian country. Jews and Buddhists, atheists and agnostics are absent from the books. The beliefs of the American Indians are termed superstitions and their religion is treated as mythology (mythology being what we call other people's religions).

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The material does not discuss religious problems, at least not Christian problems. It may say that Moslems discriminate against Jews but not that the Catholic Church will not permit women to become priests and the Mormon Church will permit neither blacks nor women to become ministers. Anti-semitism is given scant attention either as it existed in Nazi Germany or as it exists in the world today.

The answer is not to remove all mention of religious beliefs. This would result in meager, dull, and inaccurate material. We should provide children with books which depict all the various ways of believing and not believing. In failing to do so, we damage our children in two ways. One, we give them a false picture of their world; two, we label only the Christian religion as acceptable.

Let us apply our four criteria to some examples.

Validity

"The Yorponzi worship idols." The Yorponzi do perform their religious rites before statues which symbolize their gods. To say that they worship idols would be as inaccurate as to say that Roman Catholics do so. The California State Board of Education takes the position that limited examples of particular religious practices should not be used to generalize about the totality of that religious experience.

Unity

Here is a section from a fourth-grade reader. The section is called "Christmas Around the World," and the first sentence reads: "Boys and girls, we want to tell you about the way people of every race and country celebrate Christmas." The implication is certainly that everyone everywhere celebrates Christmas and therefore is Christian. This is not true even in the United States. A book which reflected realistically the world's religious diversity would title the section "Holidays Around the World" and might begin: "Boys and girls, we want to tell you about the many different ways people celebrate their holidays. You will learn about Yom Kippur, Easter, and many other holidays."

Balance

"Missionaries brought the word of God to thousands of African natives." This implies that there is only one variety of religious truth and the Christian

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missionaries had it. And, of course, the word "native" used as a noun has become synonymous with "primitive" (and therefore "inferior").

Realism

The material should convey the fact that this is a diverse world, and that it has many varieties of religious expression. Any reference to a belief which is identified as religious should be accurate. No religious belief or practice should be held up to ridicule. Any explanation or description of a religious belief or practice should not be presented in a manner which encourages or discourages belief in the matter, or in a way which indoctrinates the student in any particular religious belief, or otherwise instructs students in religious principles.

Alternative Life Styles

As stated earlier, the two-children, non-working mother, white-collar father family is not the one that great numbers of our children live in. One out of every three California marriages ends in divorce. Many children are on welfare; half the women with school age children work outside the home. Ten percent of American families have no man in the home. Some families have grandparents living in the home. These situations are largely ignored in print material. If they are presented, they are portrayed as unsatisfying. The single woman or widow always wants to marry. The child living with his father alone always wants to find a new mother. A couple always wants to have children.

The implication is that their current lifestyle is an unhappy one and that they want to fit themselves into the two-child non-working-mother white-collar-worker-father mold. Similarly the adopted child, the foster child, the child of an interracial marriage must see themselves as being part of families that are ignored and therefore "wrong."

Page seven of the California guidelines for instructional material reads: "...the various occupations and various lifestyles -- marriage, remaining single, raising children or not doing so -- must be cast in an affirmative light." The guidelines are not suggesting that presentations of the traditional family be done away with, only that examples of other kinds of families be included to provide a more realistic picture of the contemporary world. Some inappropriate sample sentences follow:

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"The last thirty years have witnessed a breakdown in family structure -- increased number of divorces, more juvenile delinquency, women working outside the home." These are several invalid implications here. One, the changes in our society are bad; two, divorce is an indication of the breakdown of our society; three, women working are one of the causes of this unfortunate change. or at least an undesirable result of it.

The truth is that no society is ever static, that all societies are in a continual process of change. It is unrealistic to expect that the family structure will be unaffected by the changes in other areas of society. It is also true that many changes are good if one values the individual's freedom to direct his or her own life. Certainly the freedom to end an unhappy marriage results in happier individuals. Finally, there is no known correlation between juvenile delinquency and working mothers.

"They were sad because they had no children." It is true that many people want children. It is also true that some do not. Surely at a time when we are so concerned with the problems of overpopulation, we should at least suggest that it is not necessary to have children in order to be happy.

Does the material as a whole present a balance among the varieties of life-styles that actually exist in our society? Does it show families who live on farms, families who live in apartments, people who live in communes, people who live alone?

Does the material make children aware of the vast number of lifestyles there are to choose from and present them realistically and objectively? The child should be able to find his own way of life presented and therefore validated, as did the boy whose family consisted of him and his mother. He read a story about another boy who lived alone with his mother. With relief he turned to his friend and said: "See, I do too have a family!"

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CHAPTER VIII: CONCLUSION

> "We need to learn how to affirm ourselves-- be we red, brown, yellow, black, or white; male or female. And we need to support each other's struggles in our common quest for a new self-definition."
>
> ---Robert Terry

Robert Terry's complete comment regarding interracial relationships, and male-female relationships, emphasizes the fact that sending one another on guilt trips, or punishing one another, will never create wholesome, productive interractions. Nothing is automatic about a new self-understanding. But when it comes it must be both color and sex conscious, and be the result of disciplined reflection and commitment to change. Two driving forces sustain us in the struggle: the conviction that we are all working for our common liberation, and for justice.

The need for such commitment would seem to be self evident. Continuing conflict among races and between the sexes attests to the fact that it is not. We continue to exacerbate the situation through emotional and illogical "put downs" of groups with whom we disagree, or whom we do not understand. In our current period of economic uncertainty and social stress, relationships among the races (and particularly between black and white), seem to be rapidly deteriorating.

Any deterioration cannot help but filter down to our children, if we allow it to do so. It will, unhappily, be reflected in the various forms of media to which the young are exposed. There exists the possibility that it will be reflected in the instructional materials to which our children will become exposed. Publishers are not immune from including distorted views on race and sex in their materials. Obviously, we must resist any such occurrence.

With respect to the media, we must be ever vigilant lest the young people of our country (and we oursleves) come to accept faulty depictions of race and of sex role exemplified by any of the following:

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1. The review of an esteemed book editor which rationalized Andrew Jackson's abysmal treatment of the American Indian as being merely the result of an Essau-Jacob, love-hate conflict, the archetypal battle between fathers and children. This editor described American Indians, in this context, as "sons becoming fathers earning their manhood." He attempted to dismiss Jackson's callousness and cruelty on the grounds that five of the ten major candidates for president at the time of Jackson's nomination had either won reputations as generals in Indian wars or had served as secretaries of state.
2. Television situation comedies in which the foibles of various minority groups are exposed for our supposed amusement, if not enlightenment. Diminishing the plight of a minority group by making it an object of humor is an insidious practice, the avowed non-malicious intent of the television writer and producer notwithstanding. When people achieve catharsis and release from guilt through laughing at a situation, they often will be disinclined to do anything about that situation.
3. "Classic" films which are disinterred for television audience consumption every night of the week, and which perpetuate the most pernicious racial stereotypes imaginable. Films derogating blacks, Orientals, and people of Mexican descent appear less frequently than do those depicting the American Indian (generally portrayed by a white man wearing dark makeup) as either a noble savage or a barbarous savage, but in any case a savage. These films expose us to such lines of dialogue as: "You won't recognize a white woman once a squaw is finished with her" (C.B. DeMille's Unconquered) and "Pearl? How'd they ever come to call you Pearl? Pocahontas would have been more like it:" (David Selznick's Duel in the Sun.)
4. Television comedies and commercials which would have us believe that women, emerging from the kitchen where they have been toiling over a hot stove, are stylishly coiffed (each hair in place) and dressed as if for the theater; or that the most ardent wish of any airline stewardess is to have someone "fly her."

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5. Television commercials in which, in an enormous crowd of people (in an airport example, or converging on a bank), we find one black person or one Asian person.

6. Pictures of children which show striking differences between boys and girls, wherein boys are portrayed as active, skillful, and adventuresome but girls are always shown engaging in domestic activities or in grooming themselves, trying on clothes, and shopping. Girls are depicted as affectionate, nurturing, and emotional, but boys almost never cry.

The elimination of racial and sex bias, in the learning materials they select no less than in their lives, is a task which teachers must be attentive to. By doing so, their efforts to help children in becoming "more fully conscious of their possibilities" will be greatly increased and the effects multiplied many times over.

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APPENDIX A

GUIDELINES FOR EVALUATING CURRICULUM MATERIALS [1]

Publishers seek the widest possible use of their materials. Often, data are not easily obtained on all aspects of the research and development of a new curriculum package. Accept claims with a definite "Show me" attitude. Satisfactory answers to the following questions will confirm the prospective purchaser's wisdom of choice.

1. For what audience or type(s) of students are the materials intended? Can you determine the characteristics of those students who participated in the developmental process? Do they match well with your intended users?

2. Are the objectives clearly stated? What rationale guided their selection? Is content clearly relevant to these objectives?

3. Are the learning activities congruent with the behavior either implicit in or explicitly stated in the objectives?

4. What evaluation plans and instruments come with the materials? Do they match well with the objectives and the activities? Do they seem appropriate for your students? Were these evaluation materials prepared and used from the beginning?

5. What evidence(s) are reported that support any claims for effectiveness and/or efficiency?

6. Does the evidence reported relate in an understandable way to the objectives? Also, are unintended outcomes reported and discussed?

7. Is evaluative data given for all the different kinds of students for whom the material is recommended?

8. Are the specific teacher skills needed in using the materials described? Is there a manual for teachers offering suggestions for implementing the activities?

9. Are the administrative and logistical requirements specified? Are these compatible with your teaching style and situation?

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[1] These questions have been adopted from Tyler, Louise L, M. Francis Klein, and William B. Michael. Recommendations for Curriculum and Instructional Materials. Tyl Press, 1970.

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APPENDIX B.

TEN QUICK WAYS TO ANALYZE BOOKS FOR RACISM AND SEXISM*

Both in school and out, your children are being exposed to many books that convey racist and sexist attitudes. These attitudes—expressed over and over by books and other media—gradually distort their perceptions until stereotypes and myths about minorities and women are accepted as reality. It is difficult for a parent or a teacher to convince their children to question society's attitudes. But if you can show a child how to detect racism and sexism in a book, the child can proceed to transfer that perception to wider areas. The ten guidelines below are a starting point.

These fall into two parts. Part I is designed to help you detect racist and sexist bias in story books—children's picture books, primers, fiction, etc. Part II deals with school books—social studies, civics, history texts and other reference works. These same concepts can also be applied to adult books and any written material.

These guidelines are followed by a list of things you can do to combat the racism and sexism you find.

PART I: ANALYZING PICTURE AND STORY BOOKS

(1) Check the illustrations.

● Look for stereotypes. A stereotype is an oversimplified generalization about a particular group, race, or sex, which generally carries derogatory implications. In the box on page 6 are some "famous" stereotypes. While you may not always find them in the forms described, look for variations which in any way demean or ridicule characters because of their race or sex.

● *Look for tokenism.* If there are non-white characters, are they just like the white faces but tinted or colored in? Do all minority faces look stereotypically alike or are they depicted as genuine individuals?

● *Look at the lifestyles.* Are minority characters and their setting depicted in such a way that they contrast unfavorably with an unstated norm of white middle class suburbia? For example, minorities are often associated with the ghetto, migrant labor, or "primitive" living. If the story does attempt to depict another culture, does it go beyond oversimplifications of reality and offer genuine insights into another lifestyle?

(2) Check the story line. Civil Rights legislation has led publishers to weed out many insulting passages and illustrations, particularly in stories with Black themes, but the attitudes still find expression in less obvious ways. The following checklist suggests some of the various subtle forms of bias to watch for:

● *Relationships:* Do the whites in the story have the power and make the decisions? Do non-white people function essentially subservient roles?

● *Standard for success:* What does it take for a character to succeed? To gain acceptance, do non-white characters have to exhibit superior qualities—excel in sports, get A's, etc.? In friendships between white and non-white children ("brotherhood"), is it the non-white who does most of the understanding and forgiving?

● *Viewpoint:* How are "problems" presented, conceived and resolved in the story? Are minority people themselves considered to be "the problem"? Do solutions ultimately depend on the benevolence of a white person?

● *Sexism:* Are the achievements of girls and women based on their own initiative and intelligence, or is their success due to their good looks or to their relationships with boys? Are sex roles incidental or paramount to characterization and plot? Could the same story be told if the sex roles were reversed?

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*Prepared by the Council on Interracial Books For Children, Inc. 1841 Broadway, New York, N.Y. 10023.

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(3) Consider the effects of the book on the child's self-image and self-esteem. Are norms established which limit the child's aspirations and self-concepts? What does it do to Black children to be continously bombarded with images of white as beautiful, clean, virtuous, etc., and black as evil, dirty, menacing, etc.? What happens to a girl's aspirations when she reads that boys perform all the brave and important deeds? What about a girl's self-esteem if she is not fair of skin and slim of body?

(4) Consider the author's or illustrator's qualifications. Read the biographical material on the jacket flap or on the back of the book. If a story deals with a minority theme, what qualifies the author or illustrator to deal with this topic? If they are not members of the minority being written about, is there anything in the author's or illustrator's background that would specifically recommend them for this book?

Similarly, a book that has to do with the feelings and insights of women should be more carefully examined if it is written by a man—unless the book's avowed purpose is to present a male viewpoint.

The above observations do not deny the ability of writers to empathize with experiences other than those of their own sex or race, but the chances of their writing as honestly and as authentically about other experiences are not as good.

(5) Look at the copyright date. Books on minority themes—usually hastily conceived—suddenly began appearing in the mid-1960's. There followed a growing number of "minority experience" books to meet the new market demand, but these were still written by white authors and reflected a white point of view. Only very recently—in the late 1960's and early 1970's—has the children's book world begun to even remotely reflect the realities of a multiracial society and it has just begun to reflect feminists' concerns.

The copyright date, therefore, can be a clue as to how *likely* the book is to be overtly racist or sexist although recent copyright date, of course, is no guarantee of a book's relevance or sensitivity. Note that the copyright date only means the year the book was published. It usually takes a minimum of one year—and often much more than that—from the time a book is written before it is actually published. This time lag has meant very little in the past, but in a time of rapidly changing consciousness, when children's book publishing is attempting to be "relevant," it is becoming increasingly significant.

PART II: ANALYZING SCHOOL TEXTS

(6) Determine the author's perspective. There is no such thing as a truly objective account of history. It is always from *some* point of view. History and social studies texts have traditionally been written from a white European male perspective, and this has influenced what has been included and how it has been "reported." The traditional viewpoint has led to serious omissions and distortions of history, especially concerning minorities and women of all races.

The viewpoints of minorities and women are still largely excluded from most texts. There is, however, more likelihood that a textbook will reflect the realities of a multicultural society if it is not written solely from a white male perspective.

(7) Note the copyright date. It takes considerably longer to produce a textbook than it does a storybook—often several years—and therefore texts have been even slower to reflect the growing consciousness about racism and sexism.

The Black protest movement forced the inclusion of Black history in the textbooks published during the late 1960's—in the form of inserted chapters, added paragraphs, and new illustrations. This patchwork approach was followed by efforts in the early 1970's to integrate the material into the body of the text. The situation regarding other non-white minorities and feminists has improved very little.

The first date given on the copyright page is the one that counts; subsequent revisions in the text (which later copyright dates indicate) generally fail to encompass a fundamental change in viewpoint. Even if the publisher were willing to make the costly revisions necessary, the editing out of viewpoints as pervasive as

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racism and sexism is virtually impossible.

(8) Examine the illustrations. The range and type of the illustrations can serve as another indication of the textbook's viewpoint. Are Blacks, Chicanos, Puerto Ricans, Asian Americans, Native Americans, and women of different groups shown at all? Compare the number of men, the number of white women and the number of Third World men and women in the illustrations. Also note if minorities are shown in roles that are secondary to those of white males.

(9) Watch for loaded words. A word is loaded when it carries overtones of insult. Examples of loaded adjectives, usually racist, are: *savage, primitive, conniving, lazy, superstitious, treacherous, wily, crafty, inscrutable, docile* and *backward*.

Look for sexist language and adjectives that ridicule women and for the use of the male pronoun to refer to both males and females. While the generic use of the word "man" was accepted in the past, its use today is an indication of a writer's lack of awareness. A listing of sexist as contrasted to non-sexist, preferred usage appears in the accompanying box.

SEXIST LANGUAGE	NON-SEXIST LANGUAGE
1. forefathers	1. precursors; ancestors; forerunners
2. founding fathers	2. founders
3. brotherhood; fellowship; fraternity	3. companionship; friendship; kinship; comradeship; unity; community; oneness; peace
4. manpower	4. human power; human energy; workers; work force
5. man-hours	5. work hours; worker-hours
6. manmade	6. manufactured; artificial
7. the common man	7. the average person; the ordinary citizen
8. the working man	8. the worker
9. the family of man	9. the human family
10. congressman	10. member of Congress; Representative

Adapted from *Non-sexist Language Guidelines* by Alma Graham, Executive Editor, American Heritage Dictionary Division. For a copy of these consciousness-raising guidelines, write to the author at American Heritage Publishing Co., Dictionary Division, 1221 Ave. of the Americas, New York, N.Y. 10020.

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(10) Note the heroes and heroines. For many years textbooks showed only "safe" minority heroes and heroines—those who avoided serious conflict with the white Establishment of their time. Minority groups today are insisting on the right to define their own heroes and heroines based on their own cultures and struggles for justice. The accompanying box lists heroes and heroines who are usually omitted from textbooks or treated fleetingly or disparagingly. Check the index to see if these figures *are* included; then examine how they are treated in the text.

ACTIONS YOU CAN TAKE

● DISCUSS THE BIAS IN BOOKS. Make a point of discussing with your children and other members of your family the hidden messages and implied values in books.

● HOLD CONSCIOUSNESS-RAISING MEETINGS. Plan school-wide meetings with speakers on racism and sexism and hold workshops for school administrators, teachers, parents, and students. Make sure there is substantial non-white input to such meetings.

● URGE CLASSROOM INNOVATION. Suggest that students join with teachers to critically analyze their textbooks for bias. This in itself can be an educational classroom experience. (There is no need to censor books if teachers will openly discuss stereotypes with students.)

● SENSITIZE THOSE WHO BUY BOOKS. Pinpoint responsibility for book purchasing in schools and libraries and take special care to involve these people in consciousness-raising efforts.

● WRITE BOOK PUBLISHERS. Complain to book publishers: cite book title, page number, and the offensive passage. Send copies of your letter to the local newspaper and urge other parents and teachers to do likewise. (Citing specific examples of racism and/or sexism can be highly consciousness-raising for a community.)

FIGURES OFTEN OMITTED OR MALIGNED IN TEXTBOOKS

Asian
Daniel Inouye
Sen Katayama
Wing Luke
Mike Masaoka
Patsy Mink
Victor Nee
George Shimer

Black
Frederick Douglass
W.E.B. DuBois
Henry Highland Garnett
Paul Robeson
Sojourner Truth
Harriet Tubman
Nat Turner
Denmark Vesey
Ida B. Wells
Malcolm X

Chicano
Cesar Chávez
Juan Nepomuceno Cortina
Rudolfo "Corky" Gonzales
José Angel Gutierrez
Dolores Huerta
Pio Pico
Reies Lopez Tijerina

Native American
Black Hawk
Geronimo
Chief Joseph
Massasoit
Osceola
Philip
Pontiac
Powhatan
Sequoyah
Sitting Bull
Wetamoo

Puerto Rican
Ramón Emeterio Betances
Mariana Bracetti
Pedro Albizu Campos
Juana Colon
José de Diego
Eugenio María de Hostos
Lolita Lebron
Lola Rodrigues de Tió
Julio Vizcarrondo

Women's Rights
Susan B. Anthony
Elizabeth Blackwell
Juana Colon
Lola Rodrigues de Tió
Grimke Sisters
Fannie Lou Hamer
Patsy Mink
Lucretia Mott
Elizabeth Cady Stanton
Sojourner Truth
Ida B. Wells
Wetamoo

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